

TE ATUATANGA:  
HOLDING TE KARAITIANATANGA AND  
TE MĀORITANGA TOGETHER  
GOING FORWARD

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by Jubilee Turi Hollis

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*Te Kaupapa o tēnei Whakapae – The topic of this thesis*

*Te Whakaritenga o tēnei Whakapae – The Structure of this Thesis*

- *He kupu whakamārama – An explanation*
- *Te Whakaritenga – The Structure*

*Te Pūrākau o te Hāhi Mihinare mai te taenga mai ki Aotearoa/New Zealand – The Story of the Anglican Church from its arrival in Aotearoa/New Zealand in 1814.*

- *Ngā kōrero o mua – Background*
- *Te Mātauranga o Ngā Minita Māori o Te Haahi Mihinare – The Education of Māori Clergy of the Mission Church*
- *Te Whare Wānanga o Te Pihopatanga o Aotearoa me te whakapakari haere o te Atuatanga – The Higher Learning Institute of the Bishopric of Aotearoa and the development of te Atuatanga.*

*Ngā Tirohanga o te Ao - Worldviews*

- *Ngā Tirohanga o Ngā Tāngata Whenua o te Ao – Indigenous Peoples' Worldviews*
- *He Tirohanga Māori o te Ao – A Māori worldview*

*Te Whakamāramatanga o ētahi kupu i roto i tēnei Whakapae – Clarifying some of the terms frequently used in this thesis.*

- *Ko te Atuatanga – Te Atuatanga*
  - *Kaore te Atuatanga he Kupu Hou – Atuatanga is not a new word*
  - *Ko te Atuatanga te Kupu – The term 'Atuatanga'*
- *Ko te Whakamāramatanga o ngā kupu nei: ko te Wairuatanga, ko te Wairua Māori me te Taha Wairua – Clarifying the terms Wairuatanga, Wairua Māori and te Taha Māori*

*Te Whakamāramatanga o ngā kupu nei, ko te Pākehā me te Euro-Western – Clarifying the words: Pākehā and Euro-Western.*

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*Ngā mātauranga o ngā Tāngata Whenua – Indigenous Peoples' Knowledge*

- *He aha ngā mea nei ko ngā mātauranga o ngā Tāngata Whenua? – What is meant by 'Knowledge of Indigenous Peoples'?*
- *Ko te kupu 'Mātauranga' – The term Knowledge'*
- *Ko te Mātauranga Māori – Māori Knowledge*

- Ko te Mātauranga Māori nō Aotearoa anake – Māori Knowledge is from Aotearoa/New Zealand
- Ko te Nuinga o te Reo Māori – The Significance of the Māori Language
- He aha ngā Whakapapa Māori? – What is Māori Whakapapa?

*Ngā mātauranga o ngā Tāngata Whenua me ngā mātauranga Euro-Western – Indigenous Knowledges and Euro-Western Knowledges*

- Ka Whawhai tonu ake ngā Tāngata Whenua – Resistance by Indigenous Peoples continues

*Ngā Kaupapa Māori – Māori Philosophies based on Māori principles and values*

- Ko te Whakapapa o te Kaupapa Māori – The foundations of Kaupapa Māori

*Kaupapa Māori – Māori Philosophy*

- He aha te kupu nei ko 'te Kaupapa Māori'? – What is this term 'Kaupapa Māori'?
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- Te Kaupapa Māori me te Rangahau Kaupapa Māori – Kaupapa Māori and Kaupapa Māori Research (KMR)
- Rangahau Kaupapa Māori me Rangahau Kaupapa Pākehā – Kaupapa Māori Research and Euro-Western Research
- Te Ariā Amuamutanga – Critical Theory
- Te Tikanga Pūtaiao Tōkeke me te Tikanga Pūtaiao hangore – Positivism and Post-positivism.
- Rangahau ine kouna me Rangahau ine tātai – Qualitative and Quantitative Research

*Ngā Mātāpono o te Rangahau Kaupapa Māori – The Principles of Kaupapa Māori Research (KMR)*

- He aha te kaupapa o te rangahau? - What research do we want to carry out?
- Mō wai te rangahau? –Who is the research for?
- He aha te rerekētanga e whai ake i te Rangahau Kaupapa Māori? – What difference will KMR make?
- Ko wai ngā kairangahau? –Who will carry out this research?
- Me pehea te haere o ngā mahi me te tika o ngā rangahau? – How do we want the research to be done?

- *Me pehea mātau kai te mōhio mehemea ngā mahi nei ngā mahi whai hua? – How do we know if this work is worthwhile?*
- *Mā wai te rangahau nei? – Who will own the research?*
- *Ko wai ngā tāngata whai ora? – Who will benefit?*
- *Te Matatika mō te Rangahau Kaupapa Māori – Code of Ethics for KMR*

*Rangahau Kaupapa Māori Tātaritanga – Kaupapa Māori Research (KMR) Analysis*

*Te Atuatanga me te Rangahau Kaupapa Māori – Te Atuatanga and Kaupapa Māori Research (KMR)*

*Rangahau ine kounga – Qualitative Research*

*Ngā Ariā o Interpretive Phenomenological Analysis - Theoretical Underpinnings of IPA*

- *Ngā Mātāpono me ngā tikanga o IPA – The Principles and practices of IPA*
- *Ngā Pātai Rangahau i roto i IPA – Research Questions in IPA*
- *Tokohia ngā tāngata whai panga? – How many participants?*
- *Ngā ariā, ngā tauira me ngā mea auau ka puta mai ngā whakaaro noa – Themes, patterns, regularities that lead to tentative hypotheses.*
- *Te whakamāramatanga o ngā kaupapa nui me ngā kaupapa iti – Clarification of major and minor themes*

*Te Atuatanga – Atuatanga*

- *Ko te rangahau whakapono te Atuatanga? – Is theology te Atuatanga?*
- *He aha te mea nei ko te rangahau whakapono? – What is theology?*
- *Te Rangahau Whakapono o te Horopaki – Contextual Theology*
  - *Te Timatanga – The Beginning*
  - *Ētahi Anga o te Rangahau Whakapono Horopaki – Some Models of Contextual Theology*
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  - *Te Porohita Whakamārama – The Hermeneutic Circle*
  - *Te Atuatanga me te Rangahau Whakapono Wetekina – Te Atuatanga and Liberation Theology*
- *Te Rangahau Whakapono o Ngā Tāngata Whenua – Indigenous Theology*
  - *He aha te mea nei ko te Rangahau Whakapono o Ngā Tāngata Whenua? – What is Indigenous Theology?*

*Te Whakarāpopotonga – Summary*

*Te Tātaritanga o Ngā Tuhinga – The Analysis of the Written Material*

*Te Whakatūwheratanga – Introduction*

*Ngā Tuhinga nā Rt. Rev. Muru Walters – The Writings of the Rt. Rev Muru Walters (1935-present)*

- Ngā kōrero o mua – Background
- Rite tonu te Atuatanga ki te Euro-Western Theology? – Is te Atuatanga the same as Euro-Western Theology?
- Ko te Atuatanga me te “Rangahau Whakapono Whakataiwhenuatanga” – Te Atuatanga and “Colonisation Theology”
- Ko te Atuatanga me he Huarahi Mātauranga Tikanga Tangata – Te Atuatanga and an Anthropological Approach.
- Pēhea te Atuatanga e hono ana ki ngā whakapono o ngā iwi kē? How does te Atuatanga relate to the religions of other people?
- Ko te Atuatanga me ngā tirohanga o te ao o ngā iwi kē – Te Atuatanga and the worldviews of other people.
- Mehemea ko te Atuatanga he huarahi mātauranga tikanga tangata, ka puta mai ētahi pātai – Some questions arise if te Atuatanga is an anthropological methodology.
- Ko te Atuatanga me te Reo Māori – Te Atuatanga and the Māori Language
- Ko te Atuatanga me ngā whakapono Māori o mua, e rangi rawa ko ngā Kōrero o Io-matua. – Te Atuatanga and early Māori beliefs, especially the Io-matua Traditions
- Ko te Atuatanga, te Karaitianatanga me Te Hāhi Mihinare – Te Atuatanga, Christianity and the Anglican Church
- Ko te Tikanga Mihinare me te Tikanga Rongopai – Mission-centred and Gospel-centred Approaches.

*Ngā Tuhinga nā Robert Ihaaka McKay – The Writings of the Rev. Robert Ihaaka McKay (1958-present)*

- Ngā Kōrero o mua – Background
- Ko wai te Ihu tika, te Ihu pono? Ko wai te Ihu o te hitori? – Who is the genuine and authentic Jesus? Who is the historical Jesus?
- Ko te Atuatanga he Rangahau Whakapono Māori – Te Atuatanga is a Māori Theology
- Pehea te Karaitianatanga o te Pākehā? Me waiho tēnā pea? – What about Pākehā Christianity? Should it be put aside?
- Ko te Atuatanga, he Rangahau Whakapono Māori i waihangatia e te Wairua Māori – Te Atuatanga is a Māori theology shaped by Māori Spirituality.
- Ko te Atuatanga me te Wairuatanga – Te Atuatanga and Māori Spirituality
- Ko te Atuatanga me te Rangahau Whakapono Karaitiana – Te Atuatanga and Christian Theology.

*Ngā Tuhinga nā Māori Marsden – The Writings of Māori Marsden (1924-1993)*

- Ngā Kōrero o mua – Background
- Ko te Atuatanga te tihi o te maunga tino teitei – Te Atuatanga is the top of the highest mountain.

*Ngā Tuhinga nā Calum Gilmore – The Writings of Calum Gilmore (1936-present)*

- Ngā Kōrero o mua - Background

- *Ko te Atuatanga i te Tirohanga o te Pākehā – Te Atuatanga from the Perspective of a Pākehā*

*Ngā Tuhinga nā Te Kanana Jacqueline (Jackie) Te Amo – The Writings of Canon Jacqueline (Jackie) Te Amo (1948-present)*

- *Ngā Kōrero o mua - Background*
- *He aha te mea nei ko te Atuatanga? – What is te Atuatanga?*

*Ngā Tuhinga nā Te Kanana Eruera Potaka-Dewes – The Writings of the Late Canon Eruera Potaka-Dewes (1939-2009).*

- *Ngā kōrero o mua - Background*
- *Ko te Atuatanga he Rangahau Whakaponu Māori o te Wetekina – Te Atuatanga a Māori Theology of Liberation.*
- *Ngā Kākano o te Atuatanga – The Seeds of te Atuatanga*

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- *Ka whakatō te kākano – The seed is planted*
- *He aha te tirohanga o te Ao o te Kaituhi o te whakapae nei? – What is the worldview of the Writer of this thesis?*

*Me pehea ngā Kaupapa o te Rangahau Kaupapa Māori i whakamahia? – How were the Principles of Kaupapa Māori applied?*

- *Tino Rangatiratanga – Self-determination, sovereignty, independence*
- *Ko te Ariā o te Whakapapa – The Concept of Whakapapa*
- *Te Reo Māori – The Māori Language*
- *Te Tikanga Māori – Māori Culture*
- *He Rōpū Tohutohu – An Advisory Group*

*Ko te Kohinga o Ngā Korero, o Ngā Uiuitanga – Collecting the Stories, Collecting the Interviews*

- *Ngā mahi hei whakatinana ngā uiuitanga - Developing the interviews*
  - *Ko te Kaupapa Kōrero - The Proposal*
  - *Ngā Pātai - The Questionnaire*
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- *Ko te Whakatūwheratanga wāhanga – Section Introduction*
- *Ko te Atuatanga he mea rerekē ki te Rangahau Whakapono Euro-Western - Atuatanga is different to Euro-Western theology*
- *Ko te Atuatanga he mea nā te Māori mā te Māori - Atuatanga requires Māori participants and participation*
- *Ko te Atuatanga he mea nui ake ki theology - Atuatanga is more than theology*
- *Ko te Atuatanga e pā ana ki te whakapono me te whānaungatanga - Atuatanga is about connections, stories and experience*

*Ko te Atuatanga e pā ana ki ... - Atuatanga is about...*

- *Ko te Whakatūwheratanga wāhanga – Section Introduction*
- *Ko te Atuatanga e pā ana ki te koiora ana i a rā, i a rā – Atuatanga is about everyday living*
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*Ko ngā tūmanako o te Atuatanga kia ... - Atuatanga aims to...*

- *Ko te Whakatūwheratanga wāhanga – Section Introduction*
- *Ko te tūmanako o te Atuatanga kia whakamārama ngā pūrākau o ngā hītori o Te Hāhi i roto i Aotearoa - Atuatanga aims to tell the stories of the history of the Church in Aotearoa/New Zealand*
- *Ko te tūmanako o te Atuatanga kia rumaki te Karaiti ki ngā puna o te ao Māori - Atuatanga aims to immerse Christ in the well-springs of the Māori world*
- *Ko te tūmanako o te Atuatanga ki te whakamahi ngā taonga a te Pākehā - Atuatanga aims to take the tools of the Pākehā.*

*Ko te Atuatanga he mea akiaki, ka haere hoki tonu - Atuatanga is dynamic and on-going*

- *Ko te Whakatūwheratanga wāhanga – Section Introduction*
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- *Kua whakamahia te kupu ko te Atuatanga e Ngāi Pākehā – Atuatanga as a term used by Pākehā*
- *Ko te Atuatanga he kupu Karaitiana anake? – Is te Atuatanga a Christian term only?*

#### *Ko te Atuatanga he mea āhua rerekē ki te Theology Euro-Western me te Theology o ngāi Pākehā – te Atuatanga is different to Euro-Western Theology and Pākehā Theology.*



1. *Ngā Pūtake Tōrangapū – Political Reasons*
2. *Ngā Pūtake Rangahau Whakapono – Theological Reasons*
3. *Ngā Pūtake Pāpori – Social Reasons*

*Ko te Atuatanga he kupu hōhonu – te Atuatanga is a term that is deep in meaning.*

- *Ko te Atua te tīmatanga me te mutunga – God is the beginning and the end.*
- *Ko te Atuatanga te korowai o ngā pukenga mātauranga katoa – Atuatanga is the cloak that covers all disciplines*

*Ko te Atuatanga me he whare tipuna –te Atuatanga and an ancestral house*

- *Ngā wharenui – The great houses (or, as Best and Buck describe them, the ‘superior houses’)*
- *Te anga o he wharenui – The structure of a great house*

*Rite tonu te Atuatanga ki he whare tipuna – te Atuatanga is like an ancestral house*

- *Te Koruru o te whare tipuna – The head of the ancestral house.*
- *Ko te Tāhuhu o te whare tipuna – the Ridgepole of the ancestral house.*
- *Ko te Pou Tokomanawa o te whare – The central post, the heart of the ancestral house*
- *Ko te Pou Tuarongo o te whare tipuna – The post at the centre of the rear wall*
- *Ko ngā heke o te whare tipuna – The rafters of the ancestral house*
- *Ko ngā poupou o te whare tipuna – The wall posts of the ancestral house*
- *Pehea ngā wāhi kei waenganui i ngā heke me ngā poupou? – How about the spaces between the rafters and wall posts?*

*Ko te Atuatanga me te Mātauranga Māori –Atuatanga and Māori Knowledge*

- *Ko te mātauranga Māori i tuku iho tae noa ki ēnei rā – Mātauranga Māori has come down to these days*
- *Ko te Atuatanga te matāpuna o te Mātauranga Māori – Atuatanga is the source of Mātauranga Māori*
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*Ko te Atuatanga me ngā whakaahua o Robyn Kahukiwa – Atuatanga and Robyn Kahukiwa’s paintings*

- *Ko Robyn Kahukiwa te kaitaurima –Robyn Kahukiwa the artist*
- *Ko ngā whakaahua a Robyn Kahukiwa – The paintings of Robyn Kahukiwa*
- *Ngā whakaaro e pā ana ki ngā whakaahua e toru nā Kahukiwa – Reflections on Kahukiwa’s three paintings*
- *He aha ngā pānga i te Atuatanga me ēnei whakaahua nā Kahukiwa? – What are the connections between te Atuatanga and Kahukiwa’s paintings?*
- *Ētahi akoranga mō rātau e whai ake ana te Atuatanga – Some lessons for those who support te Atuatanga*

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*Ko te Hikoi o te Kaituhi – The Writer's Journey*

- *Ko te kohinga o ngā ariā hou – Gathering New Concepts*
- *Ko te Atuatanga he taonga nui rawa atu ki te Rangahau Whakapono – Atuatanga is a treasure that is greater than Theology.*

*Te Mahi Raranga Tukutuku – Tukutuku Weaving*

- *He Mahi Tino Whiwhi – A Complex Undertaking*
- *Ngā Tukutuku o ngā Poutama e rua – The Panels of the two Poutama patterns*
- *E tipu e rea ... – Grow up young shoot ...*

*Ko te Atuatanga me te Māoritanga mō ngā wā a muri ake nei – Atuatanga and Māoritanga for the future*

- *Ko Te Whare tipuna he tohu whakarite o te Atua – The Ancestral House a metaphor of God*
- *Ngā Whakaahua o Robyn Kahukiwa – Robyn Kahukiwa's Paintings*

*Pehea te haere o te Pihopatanga o Aotearoa a muri ake nei? – How will the Bishopric of Aotearoa go in the future?*

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## *He Kupu Whakataki - A Prologue*

*Whakataka te hau ki te uru  
Whakataka te hau ki te tonga.  
Kia mākinakina ki uta  
Kia mātaratara ki tai.  
E hī ake ana te atākura he tio  
He huka, he hauhunga.  
Haumi e! Hui e! Tāiki e!*

*Ko Mataatua, ko Horouta, Ko Takitimu ngā waka.  
Ko Makeo, ko Hikurangi, ko Haumie, ko Puketapu, ko Whakapunake ngā maunga.  
Ko Waiaua, ko Uawa, ko Waipaoa, ko Te Arai, ko Wairoa ngā awa.  
Ko Whakatōhea, ko Ngāti Porou, ko Te Aitanga-a-Mahaki, ko Rongowhakaata, ko Ngāti Kahungunu ki  
Wairoa ngā iwi,  
Ko Ngāi Tama, ko Ngāti Rua, ko Te Aitanga-a-Hauiti, ko Te Whānau-a-Taupara, ko Ngā Pōtiki,  
ko Ngāti Maru, ko Ngāti Ruapani, ko Ngāti Kurupakiaka ngā hapū.  
Ko Ihu Karaiti, ko Tutamure, ko Hauiti, ko Māhaki, ko Taupara, ko Whakarau, ko Maru, ko Ruapani,  
ko Te Ōtane ngā tāngata.  
Ko Henry George Hollis rāua ko Hiro Apanui Mikaere, ko Tipene Tutaki Tamatea rāua  
ko Iranui Huhu ngā tīpuna.  
Ko John Thomas Hollis rāua ko Olive te Tahuri Tamatea ōku mātua.  
Ko Jubilee Turi Hollis te kaituhituhi o ēnei kupu kōrero e whai ake nei.*

*Tihei mauriora!*

*E te Atua kaha rawa, e tūwherahia ana te ngakau nei ki a koe; e mōhiotia ana ngā whakaaro o tōku  
hinengaro. E kore hoki e ngaro i a koe te mea huna. Ko koe te kaihanganga o te katoa; nāhau i homai ki ngā  
tāngata katoa ngā mea hei whakaora i roto i tēnei ao hurihuri, i tēnei ao matemate. Ka tukua atu ki a  
koe ngā whakawhētai me ngā whakamoemiti. He inoi nei ki a koe: māhau e whakatika ngā kupu e  
takoto nei i roto i ēnei tuhinga. Amine.*

*Kai te huri ngā whakaaro ki a rātau kua wheturangihia ki mua i te aroaro o te Atua Matua; ki a rātau  
ngā tīpuna, mātua, te hunga tapu, ngā totara whakamarumarū, ngā toka tūmoana, ngā kākā wahanui,  
ngā puna roimata. Kia tiaho te māramatanga ki a rātau, kia au tā rātau moe. Kororia ki te Atua.*

*E ngā mana, e ngā reo, e ngā maunga tapu o tēnā marae, o tēnā marae, o tēnā marae: tēnā koutou, tēnā  
koutou, tēnā koutou katoa. Tēnei te mihi atu ki a koutou i roto i te aroha noa o tō mātau Matua Kaha  
Rawā. Tēnā koutou katoa, ngā kānohi ora o rātau kua wheturangihia ki tera taha o te arai: kai te  
maumaharahia rātau i whakanui te puna mātauranga hei awhi hei tautoko mātau e whai ake i a rātau.  
Tino nui te aroha mō rātau i whakatō ngā purapura ō ngā whānau, ngā hapū me ngā iwi o Aotearoa, o  
Te Waipounamu anō hoki. Nō reira, ka tukua atu ki te Atua ngā whakawhētai mō ō mātau tīpuna i*

*haere ki mua i tōnā aroaro mō ake tonu atu. Rātau ki a rātau; tātau ki a tātau: ko tātau nei te hunga e kimihia, e rapuhia ngā tāonga o mua me ngā tāonga o ēnei wā hei awahi hei tautoko te whakatūpuranga o aiane me rātau e whai ake i a mātau.*

*Nō reira, e ōku kaiarahi, ōku hoa tautoko, ōku hoa tata, ōku tuākana, āku taina me ōku tuahine, ngā Ātipihopa, ngā Pihopa, ngā Minita Māori, ngā Minita Pākehā, ki a koutou katoa e tautoko ana, e awahi mai ana hai whakahaere i ngā mahi i muri i tēnei pukapuka, tēnei te mihi atu ki a koutou, ka rere atu te aroha noa o te ngākau nei ki a koutou. Tēnā koutou, tēnā koutou, tēnā koutou katoa.*

*He Pānui tēnei: Nā te Rongopai Tapu a Ruka: 5: 12 - 14*

*Nā, i a ia i tētahi o ngā pā, nā, ko tētahi tangata kapi tonu i te repera; ā, i tōna kitenga i a Īhu, ka takoto tāpapa, ka inoi ki a ia, ka mea, “E te Ariki, ki te pai koe, e taea ahau e koe te mea kia mā.”*

*Nā, ka totoro tōna ringa, ka pā ki a ia, ka mea, “E pai ana ahau. Kia mā koe.” Ā, mutu tonu ake tōna repera. Ā, ka whakatūpato ia i a ia kia kaua e kōrerotia ki te tangata, engari “Haere, kia kite te tohunga i a koe, kawea atu hoki mō tōu whakamākanga ngā mea i whakaritea e Mohi, hei mea whakaatu ki a rātau.”*

*Kātia, kia mōhio koutou katoa te kaupapa o te tuhinga nei: kai te rapuhia te mātauranga kia whakamārama te taonga nei ko te Atuatanga.*

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## *Te Waitara – Abstract*

*Te Atuatanga* is *he kupu* (a term) that deserves close and careful consideration. *Te Atuatanga* needs to be taken seriously as Māori consider where we, *ngā Tāngata Whenua* (the Indigenous People) of Aotearoa/New Zealand, have come from and, more important, where we are heading in the future. The arrival of *Pākehā* (non-Māori people) on the shores of these islands from the late 1700s onward had a significant impact on the lives of Māori. They brought changes to the traditional political, social, and economic systems, structures and practices of Māori. They also changed the ways in which Māori traditionally perceived and related to *te Ao Wairua* (the Spiritual World). *Te Whakapono Karaitiana* (the Christian Faith) became a dominant element in Māori society and for many Māori it still is.

Since its arrival in Aotearoa/New Zealand in 1814, Māori have wrestled with *te Whakapono Karaitiana*. They have had to decide for themselves whether it should remain a foreign religion. People such as Papahurihia, Te Ua Haumene, Te Kooti Arikirangi Te Turuki, Rua Kenana, Tahu Potiki Wiremu Ratana, Wiremu Tamihana Te Waharoa, and Apirana Ngata are just some examples of those who wrestled with *te Whakapono Karaitiana* and came to their particular understanding of it. Some embraced *te Whakapono Karaitiana* while others have rejected it. Many of those who became adherents often found themselves living two separate lives that sometimes overlapped– in one life Māori traditional beliefs and practices predominated and the other Christian beliefs and practices held sway.

Introduced in 1995-96 as a field and programme of study by *Te Whare Wānanga o te Pihopatanga* (the Tertiary Theological and Ministry Training Institute of the Bishopric of Aotearoa) *te Atuatanga* began to change the way many Māori approached *te Whakapono Karaitiana* (the Christian faith). Students of *Te Whare Wānanga*, the majority of whom were practicing members of *Te Pihopatanga*, were challenged to think critically about *te Whakapono Karaitiana* and their own *whakapono* (faith, belief(s)). They were encouraged and assisted to explore the roles *te Whakapono Karaitiana* and their *whakapono* play in *te Ao Māori* (the Māori world) and the formation and shaping of *he tirohanga o te Ao Māori* (a Māori worldview). The significant factor here was that this important work – important for the students and for *te Whakapon Karaitiana* - was being facilitated within the Anglican Church in Aotearoa, New Zealand and Polynesia.



To use the metaphor of weaving *he tukutuku* (a lattice panel), this *whakapae* (thesis) weaves the thoughts of people who have written on *te Atuatanga* and of those who shared their thoughts and stories with *te kaituhi* (writer) in 2001 but mainly in 2002. These people shared their thoughts on *te Atuatanga* and some of their life experiences. All of these people contributed to the first aim of this *whakapae* and that is to clarify what is *te Atuatanga*. They also helped determine the key point of this *whakapae* which is: *te Atuatanga* has the best potential to hold *te Karaitianatanga* and *te Māoritanga* together going forward into the future.

## *He Kupu Whakamārama – A Word of Explanation*

Macrons	In <i>te Reo Māori</i> short and long vowels can affect the meaning of the <i>kupu</i> (term(s), word(s), phrase(s)). A macron over vowels is the normal practice to indicate that the vowel is long. This practice has been used throughout the text of <i>te whakapae</i> (thesis) except in direct quotations. Here the practice used by the source has been followed.
Italics	When <i>te Reo Māori</i> has been used, the <i>kupu</i> are in italics throughout <i>te whakapae</i> . There are two exceptions to this rule. The first is when a <i>kupu</i> is spelt the same in <i>te Reo Māori</i> and English. For example the <i>kupu</i> 'Māori' is spelt the same in both languages. The <i>kupu</i> 'Pākehā', however, is usually in italics because of the macrons that are used in <i>te Reo Māori</i> but not in English. Where the <i>kupu</i> Māori is used in a phrase that is totally in <i>te Reo Māori</i> or when it is an adjective, it is written in italics. The second exception is where there are direct quotations and italics is not used in the source.
Translation	All terms, phrases, sentences in <i>te Reo Māori</i> have been translated into English when they first appear in a <i>Wāhanga</i> (Chapter). Sometimes they have been translated later in a <i>Wāhanga</i> , especially where there are a number of <i>kupu</i> in <i>te Reo Māori</i> that might cause confusion.
Glossary	A glossary of <i>kupu Māori</i> can be found at the beginning of the thesis.

# Te Rāranga Kupu – Glossary

## Articles

<i>He</i> (indefinite article)	A, an
<i>Te</i> (definite article – singular)	The
<i>Ngā</i> (definite article – plural)	The

## A

<i>Āhuatanga</i>	Aspect, dimension, feature
<i>Āhurutanga</i>	Safe space
<i>Te Aka Puaho</i>	Presbyterian Māori Synod
<i>Ako Māori</i>	Cultural Preferred Pedagogy
<i>Akoranga</i>	Discipline, field of study
<i>Amoamo</i>	Upright posts, sometimes carved, that support the barge posts at the front of a meeting house
<i>Amorangi</i>	Leader, Spiritual leader
<i>Hui Amorangi</i>	A meeting of leaders, spiritual leaders. Used by <i>Te Pihopatanga o Aotearoa</i> to refer to its regional districts that are under the authority and jurisdiction of a <i>Pīhopa Amorangi</i> .
<i>Anga</i>	Structure, framework, outline, skeleton, shell
<i>Angatanga</i>	Structuralism
<i>Angatanga hangore</i>	Post-structuralism
<i>Ao</i>	World, universe
<i>Ao hou</i>	New world
<i>Ao mārama</i>	Natural world, the world of light
<i>Ao Māori</i>	World of the Māori, the Māori world
<i>Ao Pākehā</i>	World of the <i>Pākehā</i> , the <i>Pākehā</i> world
<i>Ao tāwhito</i>	Old world prior to the arrival of the <i>Pākehā</i>
<i>Ao tūroa</i>	World, Earth, Nature, Today's world
<i>Aotearoa</i>	New Zealand, the homeland of the Māori, <i>ngā tāngata whenua</i> and Indigenous People of these islands
<i>Āpiti hono</i>	Network of connections
<i>Ariā</i>	Concept(s), theory, theories
<i>Ariā Amuamutanga</i>	Critical Theory
<i>Ariki</i>	High born person or people, Lord (especially when attributed to God and/or Jesus Christ)
<i>Aroha</i>	Love, respect

<i>Āta</i>	To have respect for one's elders and for one another
<i>Atua, atua</i>	God, god(s), demon(s), supernatural being(s), idol, Supreme Being
<i>Te Atua</i>	The Christian God
<i>Ngā atua a ngā tīpuna</i>	The ancestral gods
<i>Atuatanga</i>	The <i>kupu</i> 'atuatanga' could refer to the domain over which <i>te Atua</i> (God) or <i>ngā atua</i> (gods) exercise authority and jurisdiction. 'Atuatanga' can be understood to refer to the nature and attributes of <i>te Atua</i> and/or <i>ngā atua</i> . <i>Atuatanga</i> can be understood to mean godliness. <i>Atuatanga</i> can also mean the study of the nature and attributes of <i>te Atua</i> and/or <i>ngā atua</i> . <i>Atuatanga</i> has been equated to the English word <i>theology</i> and some <i>te Reo Māori</i> experts considered it to be the closest word in <i>Te Reo Māori</i> (the <i>Māori</i> language) to the Greek derivative of <i>theology</i> ( <i>theo</i> and <i>logos</i> ) which means God ( <i>theo</i> ) and study ( <i>logos</i> ).
<i>Awhi</i>	To help, assist, aid, care for, uplift (someone)
<i>Awhi Whānau</i>	Māori social dynamics, social work, social welfare, caring for immediate and extended family
<b>E</b>	
<i>Engari</i>	But
<b>H</b>	
<i>Hā</i>	Breath, wind, air, essence
<i>Haahi, Hāhi</i>	Church
<i>Ngā Haahi Māori o mua</i>	The early Māori Churches
<i>Haahi Katorika, Hāhi Katorika</i>	The Roman Catholic Church
<i>Haahi Mihinare, Hāhi Mihingare</i>	The Anglican Mission Church, the Anglican Church
<i>Haahi Ratana, Hāhi Ratana</i>	The Ratana Church
<i>Haahi Ringatū, Hāhi Ringatū</i>	The Ringatū Church
<i>Haahi Weteriana, Hāhi Weteriana</i>	Methodist Church
<i>Haepapa</i>	Justice
<i>Haepapa Tauwhiro Hāpori</i>	Social Justice
<i>Haepapa Whakaoranga</i>	Restorative Justice
<i>Haere mai!</i>	Welcome! Come in! Come here!
<i>Haere tonu</i>	Continue, keep going,
<i>Hangā</i>	To build, create
<i>Hanganga</i>	Structure
<i>Hāpai</i>	To support, uplift someone, help
<i>Hāpori</i>	Community
<i>Hāpori Māori</i>	Māori community
<i>Hapū</i>	Clan(s), Sub-tribe(s); to be pregnant

<i>Hau</i>	Wind, air. Breath of the divine Spirit. <i>Hau</i> is also used in reference to a gift that is given to someone who in turn hands it on to a third recipient. When the third recipient returns the gift to the person who gave the gift to him/her, the second person is expected to return it to the original giver
<i>Haukainga</i>	Home environment
<i>Heke</i>	Rafter(s) of a house. Also referred to as rib(s) of a house
<i>Hihiri</i>	Elemental energy, pure energy
<i>Hikoi</i>	To walk, to take a journey on foot, a march of protest/action, a pilgrimage
<i>Hiringa</i>	Inspiration
<i>Hiringa mahara</i>	Conception (idea), notion, theory, hypothesis
<i>Hoahoa</i>	Diagram(s)
<i>Hōhonutanga</i>	Nuance, fine distinction,
<i>Hongi</i>	To press noses in greeting
<i>Horopaki</i>	Contextual, context
<i>Hou</i>	New
<i>Hua</i>	Embryo, seed. Fruit
<i>Huarahi</i>	Path, direction, method of procedure
<i>Hui Amorangi</i>	Māori Anglican Regional Bishopric; the Annual General Meeting of each Māori Anglican Regional Bishopric. There are five <i>Hui Amorangi</i> in <i>te Pihopatanga o Aotearoa</i> : <i>Te Hui Amorangi o te Waipounamu</i> ; <i>Te Hui Amorangi o te Upoko-o-te-Ika</i> , <i>Te Hui Amorangi o te Tairāwhiti</i> , <i>Te Hui Amorangi o te Manawa-o-te-Wheke</i> , and <i>Te Hui Amorangi o te Taitokerau</i>
<i>Hunga</i>	Person, people, company of persons
<i>Hunga Karaitiana</i>	Christians, Christian people
<b>I</b>	
<i>Iho</i>	the middle section of the umbilical cord
<i>Ihowa</i>	Lord God, Jehovah
<i>Io</i>	The primary name of the Supreme God according to the <i>Io</i> traditions
<i>Io-Matua-Kore</i>	<i>Io</i> the Parentless, one of the many names ascribed to <i>Io</i>
<i>Ira</i>	The life principle, life element
<i>Ira atua</i>	The life principle of supernatural beings, the divine element
<i>Ira tāngata</i>	The life principle of mortals, the human element
<i>Iwi</i>	Bone(s), tribe(s)
<i>Iwi Māori, ngā iwi Māori</i>	The Māori tribe, the Māori tribes

## K

<i>Kai</i>	Food
<i>Kaihautū</i>	Steersman (of a canoe), leader, manager,
<i>Kaihoe</i>	Oarsman, rower
<i>Kaikarakia</i>	Layreader, lay minister
<i>Kairangahau, ngā kairangahau</i>	Researcher, the researchers
<i>Kaitangata</i>	A cannibal, cannibalism
<i>Kaitiaki</i>	Caretaker(s), guardian(s), a person/people charged with guarding, protecting, sustaining the universe and all of its resources
<i>Kaitiakitanga</i>	The person/people who are responsible for the guardianship, trusteeship, and stewardship of something(s). Usually used in relation to the environment but can be used for children, the elderly, a treasure etc.
<i>Kaitaurima</i>	Care-giver, provider
<i>Kaituhi</i>	Writer, author
<i>Kaiurungi</i>	Pilot, captain (of a canoe, aeroplane)
<i>Kaiwhakamana</i>	Enabler(s), educator(s)
<i>Kaiwhakaora</i>	Healer(s), saviour(s), supporter(s) (in terms of caring for a person's wellbeing)
<i>Kākano</i>	Seed
<i>Kanohi</i>	Face
<i>Kanohi-ki-te-kanohi</i>	Face-to-face, dialogue, interviews
<i>Kapa haka</i>	Traditional style dance and singing
<i>Karaiti</i>	Jesus Christ
<i>Karaitiana</i>	Christian
<i>Karaitianatanga</i>	Christianity
<i>Karakia</i>	Prayers, worship
<i>Karakia tāwhito</i>	Traditional, ancient prayer(s) and worship
<i>Karakia Mihinare</i>	The 1986 New Zealand Prayer Book; missionary worship service(s) and/or prayer(s) usually derived from Māori translation of the 1662 Book of Common Prayer
<i>Karakia Mihinare o Aotearoa</i>	A book containing some forms of worship written in <i>te Reo Māori</i> ; The 1986 New Zealand Prayer Book/ <i>He Karakia Mihinare o Aotearoa</i>
<i>Karanga</i>	To call, shout; A ceremonial call, especially at the commencement of a <i>powhiri</i>
<i>Kārupe/korupe/pare</i>	Lintel, ledge above a doorway
<i>Katoa</i>	All, everyone
<i>Kaumātua</i>	A male elder

<i>Kaumātua</i>	A group of male elders; a group of female elders; a mixed group of male and female elders
<i>Kaunihera</i>	Council
<i>Te Kaunihera o te Whare Wānanga</i>	The Council for the <i>Whare Wānanga o te Pihopatanga o Aotearoa</i>
<i>Kaupapa</i>	topic(s), theory/theories, philosophy/philosophies, principle(s), theme(s)
<i>Kaupapa me ngā tikanga</i>	Methodologies and Methods
<i>Kaupapa Māori</i>	Māori philosophy/philosophies, principles, values, practices, themes
<i>Kaupapa Māori Research (KMR)</i>	A Maori research methodology based on Māori philosophy/philosophies, principles, values, practices, themes
<i>Kaupapa nō tāwāhi</i>	Foreign philosophy/philosophies, principles, values, practices, themes
<i>Kaupapa o tēnei Whakapae</i>	The topic/theme of this thesis
<i>Kauwhau</i>	Sermon, homily, address, presentation, lecture
<i>Karua</i>	Protocol(s), rule(s), process(es)
<i>Kawenata</i>	Covenant, Treaty, Agreement
<i>Kawenata Hou</i>	The New Testament (in <i>Te Paipera Tapu</i> )
<i>Kawenata Tāwhito</i>	The Old Testament (in <i>Te Paipera Tapu</i> )
<i>Kēhua</i>	Ghost, the spirit of someone who has died
<i>Kia tūpato!</i>	To be careful, to be politically astute, culturally safe and reflective about one's insider/outsider status
<i>Kii, kī</i>	To say, speak, talk
<i>Koha</i>	A gift
<i>Kohi</i>	to collect together
<i>Kohinga</i>	A collection, meeting
<i>Kore</i>	The space and period of time of nothingness prior to the creation of the universe
<i>Korekore</i>	The space and period of time of potentiality leading on to the creation of the universe
<i>Kōrero</i>	To say, speak, talk
<i>Ngā kōrero o mua</i>	Traditional Maori stories, sayings, prayers, speeches
<i>Ngā kōrero o Neherā</i>	Māori mythology, ancient stories
<i>Ngā kōrero o ngā tīpuna</i>	The oral traditions of Māori ancestors
<i>Koru</i>	Spiral
<i>Kōrua</i>	You (two people)
<i>Kotahitanga</i>	Unity, unity in diversity, oneness
<i>Koutou</i>	You (three or more people)
<i>Kowhaiwhai</i>	Painted patterns on the rafters, the ridge pole and often on ledges in a meeting house
<i>Kui</i>	An elderly woman, grandmother
<i>Kuia</i>	Elderly women, grandmothers
<i>Kupu</i>	Word(s), term(s), phrase(s)

<i>Kupu kōrero</i>	Terminology
<i>Kupu Whakataki</i>	Prologue
<i>Kura</i>	School, something highly treasured, precious
<i>Kura Hotoke</i>	Winter School(s)
<i>Kura Raumati</i>	Summer School(s)
<i>Kuwaha</i>	Doorway, entrance way
<b>M</b>	
<i>Māhaki</i>	Inoffensive, humble
<i>Mahere</i>	Chart, plan, design
<i>Mahi</i>	To work, work, task, job
<i>Mahi raranga</i>	To weave
<i>Maihi</i>	Barge boards at the front of a meeting house that symbolise the arms of the ancestor that the house represents
<i>Mahau</i>	The porch/veranda at the front of a meeting house
<i>Mana</i>	Power, authority, prestige, responsibility, jurisdiction received from God/the gods (hereditary). It can also be earned and enhanced and can also be lost.
<i>Mana Atua</i>	The power, authority, prestige, responsibility, jurisdiction of God/the gods
<i>Mana Tīpuna</i>	Power, authority, prestige, responsibility, jurisdiction inherited from ancestors
<i>Mana Whenua</i>	Power, authority, prestige, responsibility, jurisdiction through hereditary connection to the land and terrain of one's ancestors
<i>Manaaki ki te tangata.</i>	The act, action and practice of caring for a person/people. Under KMR it is the principle of taking a “collaborative approach to research, research training and reciprocity.
<i>Manaakitanga</i>	The principle of caring for people, providing hospitality
<i>Manawa</i>	Heart, metaphor seat of affects/emotions
<i>Manawa o te Wheke</i>	The heart of the Octopus, the name of the <i>Hui Amorangi</i> that includes most of the central North Island
<i>Manuhiri</i>	Visitor(s), guest(s)
<i>Māoritanga</i>	Those characteristics and traits that Māori people may have that make them who they are and constitute their world.
<i>Marae</i>	Land that is a focal point of a Māori community as it provides a meeting place for <i>whānau</i> , <i>hapū</i> and/or <i>iwi</i> and usually includes at least a <i>wharenui</i> (meeting house), a <i>wharekai</i> (dinning room) and ablution building(s). The marae proper is the courtyard immediately in front of the <i>wharenui</i>
<i>Mārama</i>	To give/have light; to understand, explain, clarify
<i>Māramatanga</i>	Knowledge that is experiential and is gained/obtained through engagement with the world, illumination
<i>Whakamārama</i>	To explain, clarify, enlighten, interpret



<i>Whakamāramatanga</i>	The interpretation(s), hermeneutics,
<i>Matakitaki</i>	Observation(s); to watch
<i>Mātāmua</i>	The first born of the first born in terms of primogeniture inheritance; the first born child; the most senior in rank
<i>Matapihi</i>	Window(s)
<i>Mātāpono</i>	Philosophy/philosophies, principle(s), theory/theories
<i>Matatika</i>	Ethical, moral, code of ethics
<i>Matakū</i>	To be afraid, fearful
<i>Matatau</i>	Awareness. To know/understand some topic/issue/ subject well, to be an expert in some topic/issue/ subject. A person who is competent. To observe intently
<i>Mātau</i>	To know, learn, train
<i>Mātauranga</i>	Knowledge and education that is gained through observation, experimentation and instruction and includes abstract ideas and analytical thinking; education
<i>Mātauranga Māori</i>	Māori knowledge and education that is gained through observation, experimentation and instruction and includes abstract ideas and analytical thinking; Māori epistemology; Māori education; can be used for Māori knowledge in general
<i>Mātauranga Pākehā</i>	Initially this referred to Euro-Western knowledge and education derived from Europe and North America but is expanding to refer to knowledge and education derived from non-Māori within Aotearoa/New Zealand and overseas
<i>Mātauranga Māori tūturu</i>	Authentic Māori knowledge(s)
<i>Mauri</i>	Life-giving force or energy
<i>Mea</i>	Thing(s), object(s), person/people whose name(s) is/are not given or have been forgotten; to say
<i>Mihimihi</i>	Greeting, expression of respect, appreciation and thanks
<i>Minita</i>	Minister (of religion), Minister (of the Crown)
<i>Minita-a-Rohe</i>	A Minister of religion in the Māori Anglican Church who has oversight of a particular region within a Hui Amorangi
<i>Minita-a-iwi</i>	Non-stipended minister of religion. It can be used to refer to both Māori and <i>Pākehā</i> but usually it refers to Māori ministers. Literally translated it means ‘Minister of the tribe or of the people’.
<i>Minitatanga</i>	Religious ministry and spirituality, pastoral care, all the characteristics of ministry care
<i>Mōhio</i>	To know, to sense, to intuit, to feel, to experience, to have a sense of something
<i>Mōhiotanga</i>	Knowledge that is intuitive and is gained/obtained through experience and/or the sense of the body
<i>Mōteatea</i>	Tribal chant(s), poem(s), lament(s), ancient song(s)

## N

<i>Niupepa Māori</i>	Māori newspapers
<i>Neherā</i>	Ancient times, time immemorial
<i>Ngākau</i>	heart (anatomy), sentiment, vitals
<i>Ngākau aroha</i>	compassion, compassionate
<i>Ngākau māhaki</i>	humility
<i>Ngākau whakarite</i>	respect, respectful
<i>Noho marae</i>	A marae stay, a sleep over at a marae or a place that is considered a marae
<i>Nuinga</i>	Significant, majority
<b>O</b>	
<i>Ōhanga</i>	Economic, the economy
<i>Ope</i>	group
<i>Orokohanga</i>	Creation
<i>Orokohanga o te Ao</i>	The Creation of the universe, the world
<b>P</b>	
<i>Pae</i>	Scope, perimeter, balance of accounts,
<i>Paepae</i>	Seating occupied by orators, a threshold, doorstep, the very front of the veranda of a meeting house
<i>Paipera Tapu</i>	Holy Bible, the complete Bible translated into <i>Te Reo Māori</i>
<i>Pākehā</i>	In the early encounters between Māori and non-Māori this term was applied to a person of European descent or someone with a fair complexion. In 2013 it is also applied to a person and/or people who are not Māori.
<i>Pakitara</i>	Wall(s)
<i>Panga</i>	A puzzle, riddle
<i>Ngā panga</i>	Connections, links
<i>Papa</i>	Level, stage, layer
<i>Papatūānuku/Papa-tūā-nuku</i>	Earth, Earth Mother, the physical elements of creation, the personification of matter and of the Earth
<i>Pāpori</i>	Social
<i>Pātai</i>	To question, inquire, provoke, challenge, induce. Question(s)
<i>Patapatai</i>	To question, inquire, interrogate
<i>Rārangi Pātai Kokau</i>	Informal questionnaire
<i>Pepeha</i>	Aphorism(s), maxim(s), proverb(s)
<i>Pekanga</i>	Branch, division, section,
<i>Pekanga mātauranga</i>	Discipline/field of knowledge, study, research
<i>Pīhopa</i>	Bishop

<i>Pihopa Āwhina</i>	Assistant Bishop(s)
<i>Pihopa Amorangi</i>	Bishop of one of the five Anglican Māori regions that comprise <i>Te Pihopatanga o Aotearoa</i>
<i>Pihopa o Aotearoa</i>	Bishop of Aotearoa
<i>Pihopa Mātāmua</i>	Archbishop; the most senior Bishop
<i>Pihopatanga o Aotearoa</i>	Bishopric of Aotearoa
<i>Pirihi</i>	Priest, minister of religion
<i>Pito</i>	The section of the umbilical cord that is close to and attached to the foetus
<i>Pono</i>	Truth, correct,
<i>Pononga</i>	Disciple(s), follower(s), servant(s)
<i>Porohita Whakamārama</i>	The hermeneutic circle
<i>Poropiti</i>	Prophet(s)
<i>Poropititanga</i>	Prophecy
<i>Pou</i>	Post(s), pole(s), barge post(s)
<i>Pou tahu</i>	The central post of the front wall of a meeting house
<i>Pou tokomanawa</i>	The main post that stands between the front and back walls of a meeting house
<i>Pou tuarongo</i>	The central post of the back wall of a meeting house – the wall furthest away from the door.
<i>Poumanawa Mātauranga Aotearoa (PMoA)</i>	Literally translated this means the Educational Centre Pole of Aotearoa The undergraduate degree taught by Te Whare Wānanga o te Pihopatanga o Aotearoa that is equivalent to a Bachelors' degree
<i>Poupou</i>	Posts
<i>Pōwhiri</i>	A ritual to welcome a person/people
<i>Pūkenga</i>	Skill(s), capability/capabilities,
<i>Pūkengatanga</i>	Capabilities and skills
<i>Puna o te ao Māori</i>	The well-springs of the Māori world
<i>Puna mātauranga</i>	The pools of knowledge
<i>Pūrākau</i>	myth(s), story/stories, historical narrative(s)
<i>Purapura</i>	Seed(s), vine(s), offshoot(s)
<i>Pūtahi</i>	Centre, the central point, focal point, confluence
<i>Pūtaiao</i>	Science, Natural science
<i>Pūtake</i>	Base, root, reason, cause

## R

<i>Rangahau</i>	To research, research
<i>Rangahau ine kounga</i>	Qualitative research
<i>Rangahau ine tātai</i>	Quantitative research

<i>Rangahau Māori</i>	Māori research
<i>Rangahau Kaupapa Māori</i>	Kaupapa Māori Research (KMR)
<i>Rangahau Kaupapa Pākehā</i>	<i>Pākehā</i> Research; research that is not undertaken by Māori or has limited Māori participation in all stages; research that is not conducted according to Māori principles, values and protocols
<i>Rangahau Whakapono</i>	Theology/theologies
<i>Rangahau Whakaakoranga atua</i>	Theology/theologies
<i>Rangahau Whakapono Horopaki</i>	Contextual theology
<i>Rangahau Whakapono Wetekina</i>	Liberation theology
<i>Rangahau Whakapono o ngā Tāngata Whenua</i>	Indigenous theology
<i>Rangatira</i>	Chief, leader by birth and/or by achievement
<i>Rangatiratanga</i>	chieftainship, self-determination, self-management; a chiefdom, a kingdom
<i>Tino Rangatiratanga</i>	Sovereignty, Self-determination, independence, sovereignty
<i>Ranginui/Ranginui-ātea/Rangi-ātea</i>	Sky father, atua personification of space and time
<i>Rapa</i>	To search, seek, quest
<i>Raparapa</i>	The projecting ends of the <i>maihi</i> of a meeting house, sometimes but not always carved
<i>Rārangi Take</i>	Contents, Table of Contents
<i>Raraunga</i>	Data
<i>Rarohenga</i>	The Underworld where the dead descend to.
<i>Raukakai</i>	A human sacrifice; the sacrifice of a human at the opening of a meeting house
<i>Rauru</i>	The section of the umbilical cord close to and attached to the mother
<i>Rawiri me Ngā Himene</i>	The 1662 Book of Common Prayers and Hymns translated into <i>Te Reo Māori</i>
<i>Reme</i>	Lamb
<i>Reo</i>	language, voice(s), sound(s)
<i>Reo Māori</i>	Māori language
<i>Reo Māori me ōna tikanga</i>	Māori language and cultural aspects relating to the language
<i>Reo Pākehā</i>	Usually means English but can mean any language belonging to or used by non-Māori
<i>Rikona</i>	Deacon
<i>Ritenga Motuhake</i>	The genuine, authentic custom(s), habit(s), practice(s) of the Māori, of the Church, or of any family, clan/sub-tribe, tribe, group/organisation, community
<i>Rongo</i>	To hear, smell, feel
<i>Rongona</i>	Heard, felt, smelt
<i>Rongonui</i>	Famous, renowned

<i>Rongomātane</i>	The <i>atua</i> personification of the <i>kūmara</i> (sweet potato) and all cultivated food
<i>Rongopai</i>	Good news, a good omen
<i>Rongopai Tapu</i>	Good News (of the Bible), one or more of the first four books of the New/First Testament of <i>te Paipera Tapu</i> /the Holy Bible
<i>Rōpu</i>	Group (of people)
<i>Roro</i>	Brain.
<i>Roro o te Whare</i>	The porch or veranda of a meeting house. Also known a <i>mahau</i>
<i>Roto</i>	Inside, within; lake
<b>T</b>	
<i>Tā</i>	Sketch, drawing, print, painting
<i>Taha Māori</i>	The Māori Section of the Methodist Church
<i>Taha Wairua</i>	Spiritual dimension or element
<i>Tahi</i>	One, once
<i>Tāhuhu</i>	The spine, backbone; the ridge pole of a house, especially a meeting house
<i>Tāhuhu Mātauranga o Aotearoa (TMoA)</i>	Literally translated it means the ‘Educational Ridge Pole of Aotearoa. It is the equivalent to a Masters’ degree offered by <i>Te Whare Wānanga o Te Pihopatanga o Aotearoa</i>
<i>Takahia</i>	To trample, trod underfoot
<i>Take</i>	Issue(s), cause(s), reason(s), task(s), requirement(s)
<i>Te Taitokerau</i>	Northland region (from Auckland north) of the North Island.
<i>Te Tama a te Atua</i>	The Son of God
<i>Tamaiti</i>	Child, son
<i>Tamariki</i>	Children
<i>Tāne</i>	Male, man, men;
<i>Tāne-nui-a-rangi</i>	Known as Tāne or Tāne-mahuta, the <i>atua</i> personification for the bush, trees, plant life of the forest/bush. Also known as Tāne-te-waiora and Tāne-matua, he helped separate Rangi-nui and Papa-tū-ā-nuku so that light could shine on their children who were trapped between their embraced bodies. He also ascended to Te Toi-o-ngā-rangi to bring back the three baskets of knowledge.
<i>Tangaroa</i>	The <i>atua</i> personification of the sea, rivers, lakes and fish, he was one of the offspring of Rangi-nui and Papa-tū-ā-nuku and fled to the sea when his parents were separated
<i>Tangata</i>	Person, individual
<i>Tangata</i>	Persons, individuals
<i>Tāngata</i>	People, peoples
<i>Tāngata rāwaho or tauīwi</i>	Foreigner(s)
<i>Tangata kē/tāngata kē</i>	Stranger(s)

<i>Tāngata tipua</i>	Foreigner(s), stranger(s). A term initially used for white skinned foreigners
<i>Tangata Tiriti/Tāngata Tiriti</i>	Person/people of the Treaty, referring to all non-Māori citizens and residents of Aotearoa/New Zealand
<i>Tāngata Whenua o te Ao</i>	Indigenous Peoples of the world.
<i>Tāngata Whenua</i>	People of the land, native people, Indigenous People(s), the Indigenous People of Aotearoa/New Zealand,
<i>Ngā tāngata whenua o Aotearoa Niu Tirenī</i>	The Māori people who are the people of the land, the Indigenous Peoples of Aotearoa/New Zealand
<i>Tangihanga</i>	Funeral(s), the rites and rituals for the burial of the dead
<i>Taonga</i>	Treasure(s), something(s) highly prized and precious
<i>Taonga Tuku Iho</i>	Treasure(s), knowledge, skills, training, anything precious that has been passed down from generation to generation
<i>Taapapa/tāpapa</i>	Seed-bed; a place of learning
<i>Tāpiritanga</i>	Appendix, appendices
<i>Tapu</i>	Sacred, something that is imbued with spiritual power and/or significance
<i>Tātāritanga</i>	Analysis, work that involves analysis
<i>Tātau</i>	We, us (inclusive pronoun)
<i>Tauira</i>	Pattern(s); graduate student(s), a post-graduate student
<i>Taukiri</i>	Identity
<i>Taurekarekatanga</i>	Slavery
<i>Tautoko</i>	To support, agree (with)
<i>Kaitautoko</i>	Supporter(s), advocate(s)
<i>Tawhirimātea</i>	The <i>atua</i> personification of the winds. One of the children of <i>Ranginui</i> and <i>Papa-tūā-nuku</i> whose did not agree to the separation of their parents
<i>Tāwāhi</i>	Overseas, the other side of the sea, a river, or valley
<i>Tāwhito</i>	Old, ancient, traditional, former
<i>Tekoteko</i>	The carving positioned at the apex at the front of a meeting house
<i>Tēpu</i>	Table
<i>Tikanga</i>	Ways of living, culture, customs and practices
<i>tikanga Māori</i>	Māori Ways of living, culture, customs and practices
<i>Tikanga Māori</i>	the Māori section of the Anglican Church in Aotearoa, New Zealand and Polynesia
<i>Tikanga Mihinare</i>	A mission-centred way of living, doing things, ordering life, approach
<i>Tikanga Pūtaiao hangore</i>	Post-positivism
<i>Tikanga Pūtaiao Tōkeke</i>	Positivism; a positivist research approach.
<i>Tikanga Rongopai</i>	A Gospel-centred way of living, doing things, ordering life, approach

<i>Te tinana a te Karaiti</i>	The body of Christ. This can refer to the Church universal or to the bread/wafer used in the Eucharist Service
<i>Tīpuna/tūpuna</i>	Ancestor(s), an well-respected elder of a whānau who is still alive
<i>Tiriti</i>	Treaty
<i>Tiriti o Waitangi</i>	The Treaty of Waitangi
<i>Tirohanga</i>	View(s), perspective(s)
<i>Tirohanga o ngā Tāngata Whenua o te ao whānui</i>	The worldviews of Indigenous Peoples across the world
<i>Tirohanga Māori</i>	Maori worldview(s)
<i>Tirohanga o te ao</i>	worldview(s)
<i>Tirohanga Pākehā</i>	<i>Pākehā</i> worldview(s)
<i>Tohu</i>	Advice, instruction, technique; a sign, an award/certificate
<i>Tohunga</i>	Expert(s), priest(s), someone specially knowledgeable, trained and skilled
<i>Tohutohu</i>	To mark, show, point out, direct, guide, advise, recommend
<i>Kaitohutohu</i>	Advisor(s), instructor(s)
<i>Toi o ngā rangi or Te Tikitiki o ngā rangi</i>	The top-most heaven where <i>Io</i> is believed to dwell
<i>Tokohia?</i>	How many? (Used only for humans)
<i>Tokotoru Tapu</i>	The Holy Trinity
<i>Torangapū</i>	Politics
<i>Toto</i>	Blood
<i>Toto o te Karaiti</i>	Blood of Christ
<i>Tuakiri</i>	Identity
<i>Tuanui</i>	Roof, ceiling
<i>Tuara</i>	Back (of a person)
<i>Tukutuku</i>	Woven lattice panel(s)
<i>Tūmanako</i>	Hope. To hope
<i>Tūmataue</i>	The <i>atua</i> personification of war, warfare and military knowledge and skills; the guardian of humanity
<i>Tūmuaki</i>	Head, chairperson of an organisation, a Church, a committee
<i>Tūrangawaewae</i>	A place to stand, home ground, a physical location to belonging to
<i>Ture</i>	The law(s), legislation, rules of an organisation
<i>Tūturu Māori</i>	Authentically Māori, genuinely Māori

## U

<i>Uara</i>	Values, principle(s), standard(s), ethics, ideals
<i>Ūkaipōtanga</i>	All aspects to do with nurturing and sustaining a person, one another, people that generates a deep sense of belonging to a place and to a people

<i>Upoko o te Ika</i>	Head of the Fish. The Wellington region. The name of the <i>Hui Amorangi</i> that includes the Wellington, Wairarapa, Manawatu, Taranaki, Heretaunga, Kapiti and Porirua areas.
<i>Uiui</i>	To interview, enquire, interrogate
<i>Uiuitanga</i>	Interview(s), enquiry, enquiries
<b>W</b>	
<i>Wā kainga</i>	Home, home town, a place of belonging
<i>Wā o mua</i>	The Māori past: cosmology, cosmogony, history, <i>whakapapa</i>
<i>Wāhanga</i>	Chapter(s)
<i>wāhanga</i>	Section(s) (of a chapter, of a book etc.) – with the lower case ‘w’
<i>Wahine</i>	woman
<i>Wāhine</i>	women
<i>Wahine toa</i>	a woman who is bold, dynamic, courageous, astute, successful in her undertakings – a winner, and a brave fighter
<i>Waiata</i>	Song(s)
<i>Wairua</i>	Spirit, of the spirit, spiritual
<i>Wairua Māori</i>	Māori spirit, Māori spirituality
<i>Wairuatanga</i>	Spirituality, the characteristics or attributes of that which is of the spiritual realm
<i>Waka Matauranga</i>	The Tikanga Māori Ministry Council that has oversight for all education and training that comes under the umbrella of <i>te Pihopatanga o Aotearoa</i> .
<i>Wānanga</i>	Esoteric knowledge
<i>Wete</i>	To set free, liberate, release
<i>Wetekina</i>	Liberation
<i>Whai</i>	To follow, pursue, chase, search for
<i>Whaiaroarotanga</i>	Individualism
<i>Whaikōrero</i>	A formal speech, formal speeches
<i>Whakaahua</i>	Painting, picture, illustration
<i>Whakaahuatanga</i>	Description
<i>Whakaakoranga atua</i>	God’s teaching or teaching about God, doctrine
<i>Whakaaro</i>	To think; Ideas, thoughts
<i>Whakaaro Māori</i>	Māori thinking, Māori thoughts, Māori opinion
<i>Whakaaro noa</i>	Tentative hypothesis
<i>Whakaaro Māori i ngā wā o mua</i>	Traditional Māori thinking
<i>Whakaatu manuhiri</i>	Maori welcome customs
<i>Whakaheke o ngā kaupapa</i>	The summation of the themes/theories/philosophies, summaries
<i>Whakahoa</i>	To associate, befriend



<i>Whakahoa</i>	Associates; Association(s)
<i>Whakahoahoa</i>	To befriend
<i>Whakairo</i>	To carve (wood, stone, Pounamu); A carving, carvings
<i>Whakamā</i>	To be humbled, embarrassed, belittled, ashamed, shy; to have a feeling of being humble, of embarrassment, of shame, of shyness
<i>Whakamārama</i>	To explain, clarify, reveal (something and/or the meaning of something), interpret
<i>Whakamāramatanga</i>	Explanation(s), clarification(s), revelation(s), interpretation(s)
<i>Te whakamāramatanga whakataukī</i>	Preliminary interpretation
<i>Te whakamāramatanga o ngā kaupapa nui me ngā kaupapa iti</i>	Clarification of major and minor themes
<i>Whakamatarikitanga</i>	Reductionism
<i>Whakamatarikitanga hangore</i>	Post-reductionism
<i>Whakaminenga</i>	Community, congregation
<i>Whakamutu</i>	To end, conclude, stop, halt, finish
<i>Whakamutunga</i>	The end, conclusion, finale
<i>Whakaōritetanga</i>	Relativism
<i>Whakaōritetanga o te mātauranga</i>	Epistemological relativism
<i>Whakaōritetanga o te matatika</i>	Moral or ethical relativism
<i>Whakaōritetanga o ngā tikanga</i>	Cultural relativism
<i>Whakapae</i>	Thesis
<i>Whakapakari</i>	To develop, mature
<i>Whakapapa</i>	To place something or somethings in layers, different levels; genealogical tree(s); to categorise things into different compartments/categories yet at the same time acknowledging and respecting the interconnectedness of everything in the universe. A Māori taxonomy that is wholistic, living and dynamic. Whakapapa incorporates everything that exists, spiritual and material. While it records, recalls and explains how and why everything in creation is interconnected with the whole of creation, through the multitude of past/present <i>pūrākau</i> (stories, accounts) that go with names on a genealogical tree or chart and, in so doing, the histories of <i>he tangata</i> , <i>whānau</i> , <i>hapū</i> , <i>iwi</i> and <i>hāpori</i> are retained and maintained.
<i>Whakapapa o Te Kaupapa Māori</i>	The foundations of Kaupapa Māori, the different layers or levels of Kaupapa Māori
<i>Whakapono</i>	To believe; to have faith, belief(s). Faith (n)
<i>Whakapono Karaitiana</i>	Christian Faith
<i>Whakapono Karaitiana Māori</i>	Christian Māori Faith
<i>Whakarāpopoto</i>	Synopsis
<i>Whakarāpopotonga</i>	A summary
<i>Whakatairite</i>	To compare

<i>Whakatakoto</i>	To lay down, to lay something down, plan, determine, give directions
<i>Whakatakotonga</i>	To be given directions, given orders, to be ambushed
<i>Whakatauāki/Whakatauki</i>	Proverb(s), aphorism(s)
<i>Te Whakatūwheratanga</i>	Introduction
<i>Whakaritenga</i>	Structure
<i>Whakatika</i>	To correct, straighten, acknowledge as right, stand up, rise up
<i>Whanau</i>	Immediate family with blood ties, immediate family structure. This term is increasingly being used to refer to a group that has most aspects of a family but does not have blood ties
<i>Whānau</i>	Extended family with blood ties, extended family structure. This term is increasingly being used to refer to a group that has most aspects of an extended family but does not have blood ties. An extended family includes grandparents, uncles, aunties, cousins and is multi-generational.
<i>Whānau-a-te-Karaiti</i>	A term used in Christian circles to mean ‘the family of Christ’, which includes all the baptised and are united through the sacrificial blood of Christ.
<i>Whānau-of-interest</i>	A group of people who advise and assist the <i>kairangahau</i> to undertake a research project. These people usually have knowledge and skills pertinent to the research project and/or topic
<i>Whānaunga</i>	Relatives connected through blood ties
<i>Whānaungatanga</i>	Relationships and connections can hold people together in unity through <i>wairua Māori</i> , by blood ties and/or shared aims and goals, experience, interest; Kinship
<i>Whare</i>	house, building
<i>Whare nui</i>	A large/importance/famous house
<i>Whare tangata</i>	Women, the bearers of children
<i>Whare tipuna</i>	Ancestral house(s), meeting house(s) that are physical representations of <i>ngā tirohanga Māori</i> .
<i>Whare Wānanga</i>	House of Learning, university, a tertiary institution
<i>Whare Wānanga o Raukawa</i>	The Tertiary Education Institute of Raukawa located in Ōtaki
<i>Whare Wānanga o Te Pihopatanga o Aotearoa</i>	The Theological and Ministry Training Institute of the Bishopric of Aotearoa with its Head Office in Rotorua and four <i>Tāpapa</i> (Campus sites) in Rotorua, Ōtaki, Auckland and Gisborne
<i>Whare Wānanga o Te Waipounamu</i>	The Theological and Ministry Training Institute of the Hui Amorangi of Te Waipounamu located in Christchurch
<i>Whawhai tonu</i>	The struggle/fight continues

## MAP 1: Ngā Iwi o Aotearoa/New Zealand – The Tribes of Aotearoa/New Zealand

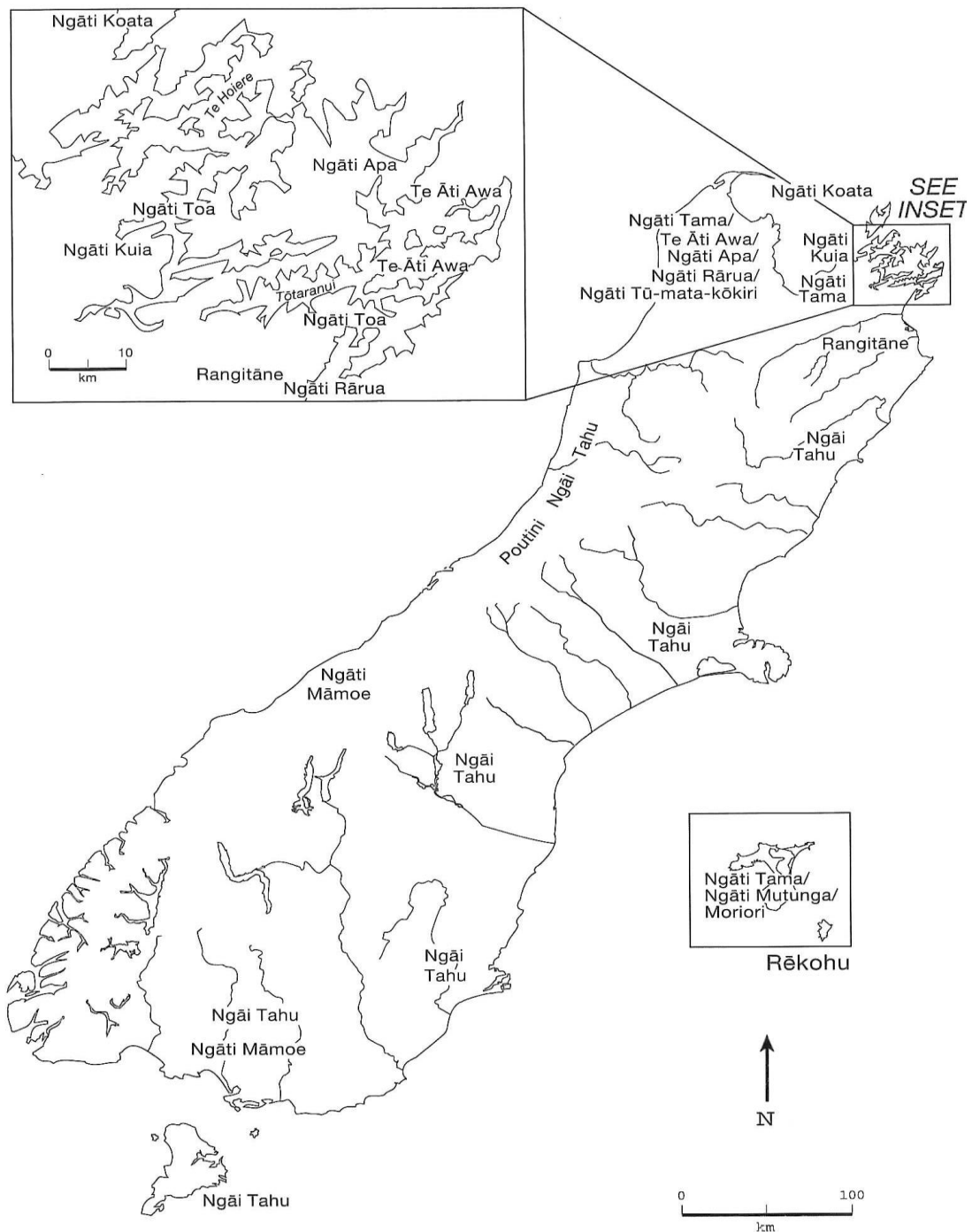
### Te Ika-a-Maui – Maui's Fish (The North Island)



Source: Ka'ai, Tania M., Moorfield, John, Reilly, Michael, & Mosley, Sharon (Eds.). (2004). *Ki Te Whaiao: An Introduction to Maori Culture and Society*. Auckland, NZ: Pearson Education NZ. p. xii.

## MAP 2: Ngā Iwi o Aotearoa/New Zealand – The Tribes of Aotearoa/New Zealand

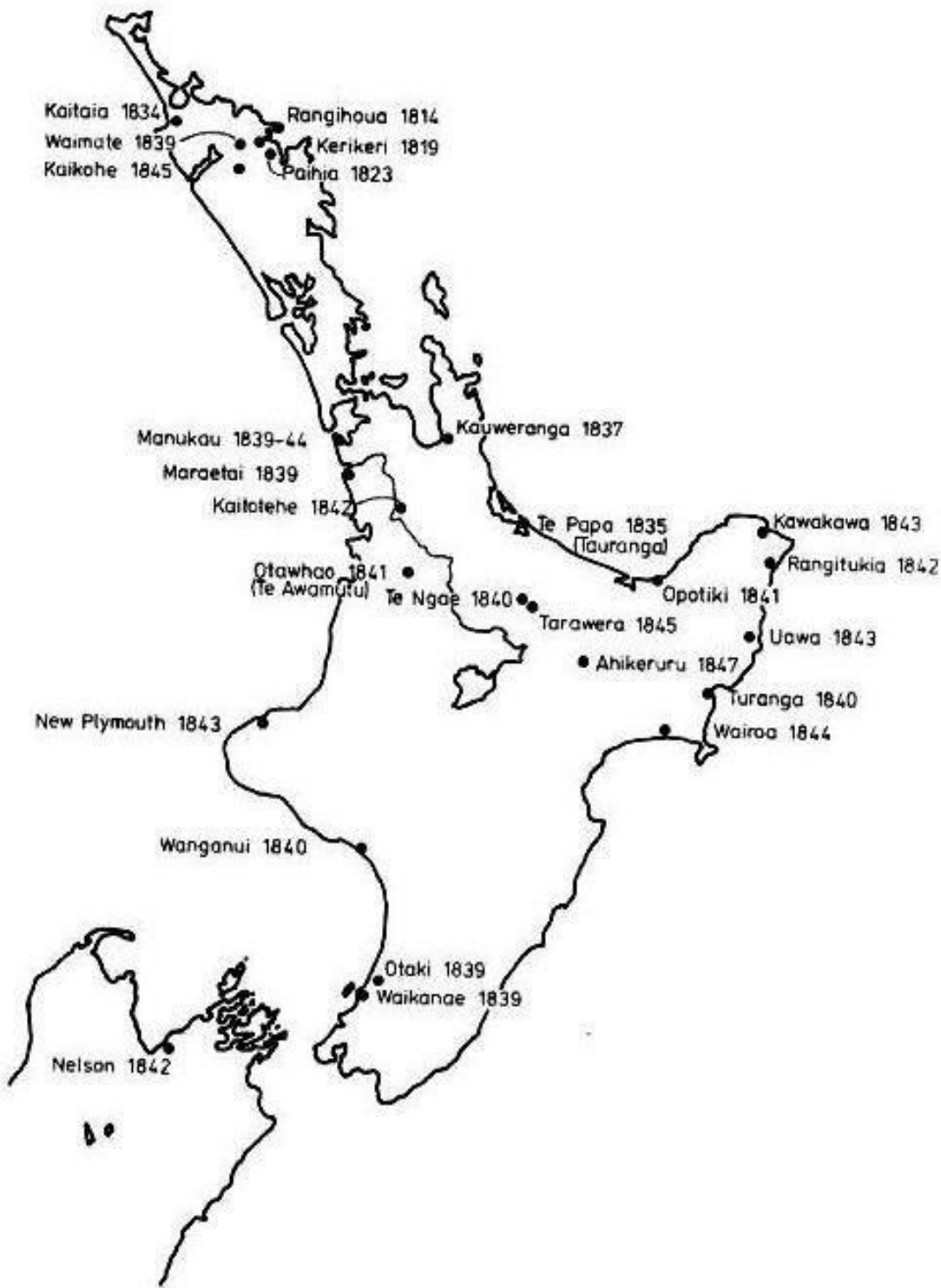
Te Waka-a-Maui, Te Punga-a-Maui me Rerekohu – Maui's Canoe Anchor (The South Island and Stewart Island) and the Chatham Islands



Source: Ka'ai, Tania M., Moorfield, John, Reilly, Michael, & Mosley, Sharon (Eds.). (2004). *Ki Te Whaiao: An Introduction to Maori Culture and Society*. Auckland, NZ: Pearson Education NZ.

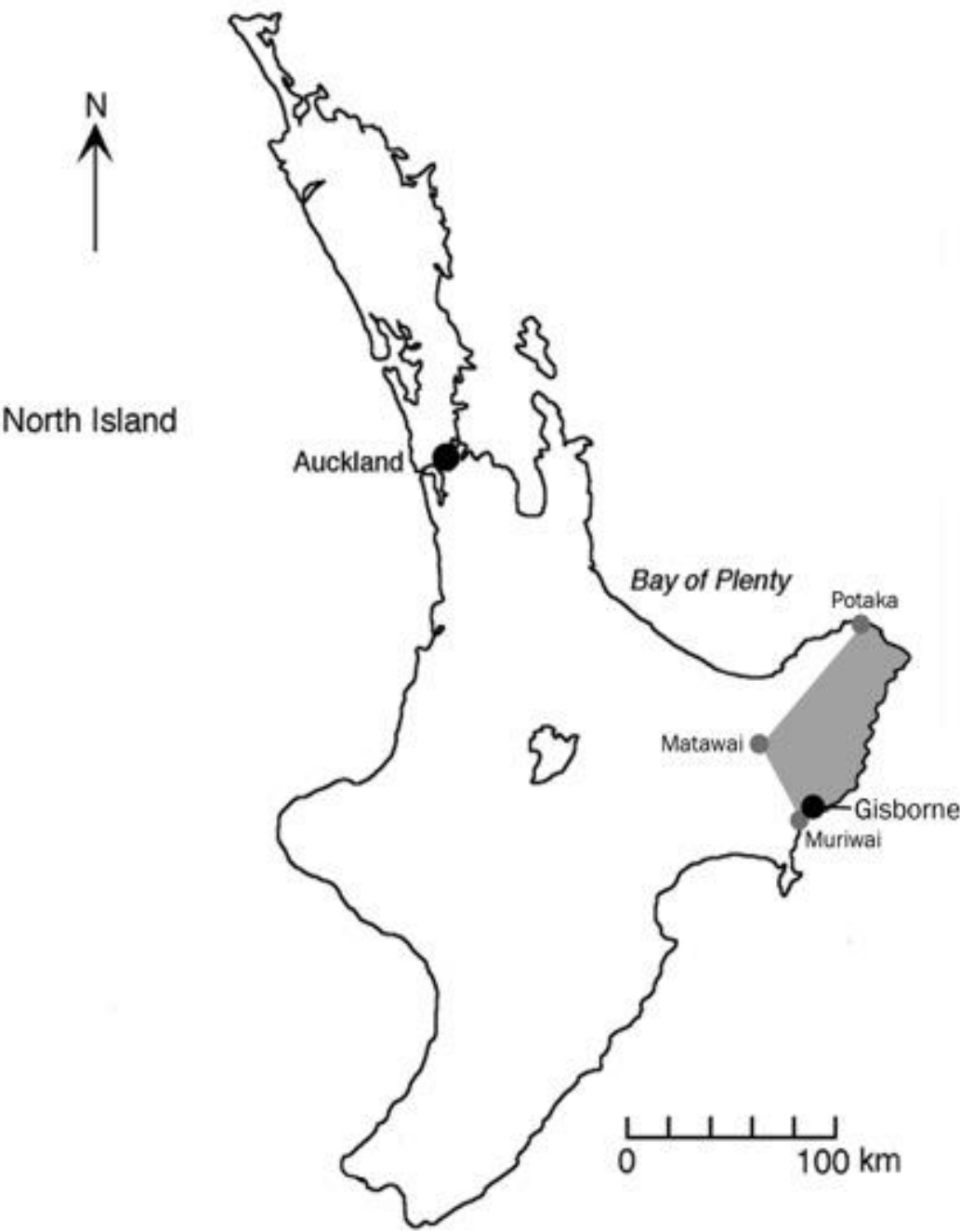


MAP 3: Church Missionary Society Stations 1814 to c1845



Source: Glen, Robert (Ed.). (1992). *Mission and Moko: Aspects of the work of the Church Missionary Society in New Zealand. 1814-1882*. Christchurch, NZ: Latimer Fellowship of New Zealand. p. 9.

MAP 4: The Northern Sector of *Te Hui Amorangi o Te Tairāwhiti*. This is the region that *Te Kaituhi* was responsible for in 1992-1995.



Source: Jeremy Hollis, 2013.



## *Wāhanga Tuatahi – Chapter One*

### *Te Whakatakotonga o Ngā Kaupapa – Laying down the Foci of this Thesis*

*Te kai a te rangatira he korero.*<sup>1</sup>

#### *Te Whakatūwheratanga – Introduction*

This *Wāhanga* (Chapter)<sup>2</sup> will introduce *te whakaritenga* (the structure) and *te kaupapa* (the topic, theory, theme, focus) of this *whakapae* (thesis). It will provide some background to explain why this *kaupapa* was chosen. Part of that background is a brief history of the theological education, ministry training and ministry formation that has been provided to Māori by *te Hāhi Mihinare*<sup>3</sup> (Anglican Church in Aotearoa, New Zealand and Polynesia) over the years. This history will lead on to *he wāhanga* (a section) that will explain why *Te Pihopatanga o Aotearoa*<sup>4</sup> decided to establish its own tertiary theological education institute in

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<sup>1</sup> Translation: 'Talk is the food of chiefs.' See Dewes, T. K. (1992 [1975]). The Case for Oral Arts. In M. King (Ed.), *Te Ao Hurihuri - The World Moves On: Aspects of Māoritanga* (pp. 46 - 63). Auckland, N.Z.: Octopus, Reeds Books. (Reprinted 1977).p. 57.

<sup>2</sup> N.B. The word *wāhanga* can mean chapter(s) or section(s). To help distinguish the different meaning, throughout the *whakapae* it will be written with a capital – *Wāhanga* - to signal chapter or chapters and in the lower case – *wāhanga* – to signal section or sections.

<sup>3</sup> What is known in 2013 as the Anglican Church in Aotearoa, New Zealand and Polynesia has had at least two official name changes since 1814 when it first arrived in Aotearoa/New Zealand. At that time it was a mission of the Church Mission Society (CMS) based in London and it came to be referred to as *Te Hāhi Mihinare* (the Missionary Church) among the Māori in particular. In 1857, under the leadership of Bishop George Selwyn, it gained its constitution and from then until 1992 it was officially known as the Anglican Church of the Province of New Zealand. In 1992 the revised constitution gave it the name it is currently known by. The name, *Te Hāhi Mihinare*, has remained throughout and despite the constitutional changes many Māori, and some *Pākehā*, still refer to it by that name. This *whakapae* privileges the name *te Hāhi Mihinare* because it reflects the Māori *tirohanga* (perspective) of the Anglican Church (short for the Anglican Church in Aotearoa, New Zealand and Polynesia) in Aotearoa/New Zealand. See: Glen, Robert (Ed.). (1992). *Mission and moko : aspects of the work of the Church Missionary Society in New Zealand, 1814-1882*. Christchurch, N.Z.: Latimer Fellowship of New Zealand; Davidson, Allan. (1997[1989]). *Christianity in Aotearoa, A History of Church and Society in New Zealand* (2nd ed.). Wellington, NZ: The New Zealand Education Ministry Board.

<sup>4</sup> In English this *kupu* refers to the Bishopric of Aotearoa, which is also known as *Tikanga Māori*, that is the Māori Strand of the Anglican Church in Aotearoa, New Zealand and Polynesia. In this *whakapae* all of these names for the same section of the Anglican Church in Aotearoa, New Zealand and Polynesia are used although preference is given to the *kupu* '*Te Pihopatanga o Aotearoa*'.

1994-1995 and why *te Atuatanga* became a programme of study delivered by *Te Whare Wānanga o Te Pīhopatanga o Aotearoa* (referred to henceforth as *Te Whare Wānanga*)<sup>5</sup> and, later, *Te Whare Wānanga o te Waipounamu* (The Theological and Ministry Training Institute of the Māori Regional Bishopric of *Te Waipounamu*).

This *Wāhanga* will include a purposeful detour to explore what are *ngā tirohanga o ngā Tāngata Whenua o te Ao whānui* (the worldviews of Indigenous Peoples across the world)<sup>6</sup> before considering *he tirohanga Māori o te Ao/ he tirohanga Māori* (a Māori worldview). Worldviews are how individuals and groups of people – Māori in this instance - perceive reality and the world and this affects how they relate to one another, to other people, and to their environment and contexts. How people perceive and understand *te Atuatanga* is affected by their *tirohanga* (perspective(s), worldview(s)). This *whakapae*, for example, is coloured by the worldview of *te kaituhi* (writer, author) and this needs to be acknowledged at the very beginning.

An explanation of the etymology of *te Atuatanga* will be provided. At this stage it is not intended to delve into the depths of meaning of the concept as this will unfold as the *whakapae* progresses. What this *wāhanga* will do is describe and explain some of the different ways *te kupu*<sup>7</sup> can be understood and used. Further, because *te Atuatanga* and *te Māoritanga*

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<sup>5</sup> Translation: The Theological and Ministry Training Institute of the Bishopric of Aotearoa.

<sup>6</sup> The use of capitals for *ngā Tāngata Whenua* and Indigenous Peoples conveys respect for Indigenous Peoples locally and globally. It is a practice that has been adopted by the United Nations and is used in this *whakapae* to honour all *Tāngata Whenua* (Indigenous Peoples). See: U.N. Department of Economic and Social Affairs (2009). Report on the State of the World's Indigenous Peoples (pp. 1 - 238). New York, USA: United Nations Secretariat; Teaching and Learning Centre (2012). Punctuating with capital letters. In Teaching and Learning Centre Fact Sheet (pp. 1-2). Biddeford, Maine, USA; Portland, Maine, USA: University of New England.  
<http://www.une.edu.au/tlc/aso/students/factsheets/capital-letters.pdf> Accessed 14 June 2012.

<sup>7</sup> The *te reo Māori* word '*kupu*', meaning word(s) or term(s), has been used intentionally here and throughout *te whakapae* when referring to Māori words and terms because there is an added dimension to Māori words that English does not have. According to traditional *wairua Māori* (Māori spirituality) words are produced by the speaker breathing out from their inner being. The air that is breathed out therefore carries part of the speaker's inner being with it. Thus, in a real sense for traditional Māori, every word a person speaks is a commitment of

(those characteristics and traits that Māori people may have that make them who they are and constitute their world) are two key *ariā* (concept(s), theory, theories) used in the *whakapae*, *te wāhanga* that follows the quarrying out of *te Atuatanga* will be on *te Māoritanga*.

The next *wāhanga* describes the meanings of *ngā kupu te wairua Māori* (Māori spirit, Māori spirituality), *te wairuatanga* (spirituality, the characteristics or attributes of that which is of the spiritual realm) and *te Taha Wairua* (the spiritual dimension or element). Depending on the context in which these *kupu* are used, they can all be understood to describe Māori spirituality. There are some important differences in meanings and uses and, again, it is necessary to point those out right at the beginning of this *whakapae*. While all of these *kupu* will be used on occasion in this *whakapae*, preference will be given to the use of *wairua Māori*.

It needs to be noted here that although *te kupu te Atuatanga* is not the preserve of *Te Pihopatanga o Aotearoa* and its educational institutes, this *whakapae* is written from *Te Pihopatanga o Aotearoa* background and focus. Māori clergy from other *Haahi* (Churches, denominations) participated in some of *ngā uiuitanga* (the interviews), however, and they provide richness to the *tukutuku* (woven lattice panel) that forms this *whakapae*. Their *kōrero* (narrative(s), talk, discourse) deserves a *whakapae* or book on its own but because of the need to narrow *te pae* (the scope) of this *whakapae* they were not largely included in it.

*Te Kaupapa o tēnei Whakapae – The topic of this thesis*

The *kaupapa* that this *whakapae* will explore is: *te Atuatanga*: holding *Te Karaitianatanga* (Christianity, those characteristics or traits that are typical of being Christian) and *Te Māoritanga* (those characteristics and traits that Māori people may have that make them who

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him/herself to whatever is being spoken. Following the arrival of the written word, the same thinking was attached to the words that are breathed out by the speaker/writer onto a parchment or a piece of paper.

they are and constitute their world) together going forward. What does this mean? Are not *Māoritanga* and *Karaitianatanga* already held together somehow? Does not the history of the Christian religion in Aotearoa/New Zealand show that *Māoritanga* and *Karaitianatanga* have been connected since at least 1814 and that this is still strong in 2013? Why, then, is it necessary to create or develop a new field like *te Atuatanga* and then to argue that *te Atuatanga* has the best potential to hold these two worlds and worldviews together?

These are questions that *te kaituhi* of this *whakapae* believes would not be necessary to ask if the second and third questions could be answered with resounding affirmation. But how easy has it been for Māori to retain their *Māoritanga* whilst holding their *whakapono Karaitiana* (Christian belief(s), Christian faith)? Anecdotal evidence suggests that for a majority of *Karaitiana Māori* (Māori Christians) this has been a struggle throughout their lives, and this would include those who have been fervent adherents. The problem has been that since its arrival in Aotearoa/New Zealand, the mediators of the Christian religion set about trying to change – “civilise” – Māori to be like them. It is claimed that in doing so they not only demonised Māori religious beliefs and systems, but undermined *tikanga Māori* (Māori culture, Māori ways of life) *me ōna āhuetanga katoa e pā ana ki te Ao Māori* (and every aspect of the Māori world).<sup>8</sup>

*Te Whakaritenga o tēnei Whakapae – The Structure of this Thesis*

*He kupu whakamārama – An explanation*

The *whakapae* will consist of nine *Wāhanga*. Although *te kaituhi* endeavoured to limit it to eight *Wāhanga*, this became problematic when trying to discuss *ngā mātauranga o ngā Tāngata*

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<sup>8</sup> Paterson, L. (June 2008). Māori "Conversion" to the Rule of Law and Nineteenth-Century Imperial Loyalties. *Journal of Religious History*, Vol. 32(No. 2), 216 – 233; King, M. (2003). *The Penguin History of New Zealand*. Auckland, N.Z.: Penguin Books. 141; Lange, S. (1992). The Church Missionary Society in New Zealand: An Overview. In R. Glen (Ed.), *Mission and Moko: The Church Missionary Society in New Zealand* (pp. 10 - 13). Christchurch, N.Z.: Latimer Fellowship (NZ). 10; Davidson, A. K. (1991). *Christianity in Aotearoa: A History of Church and Society in New Zealand*. Wellington: Education for Ministry. 7-8.

*Whenua* (Indigenous Knowledge) and *Te Kaupapa Māori* (Māori philosophy, Māori principles, Māori values, Māori practices)<sup>9</sup>, which is a key philosophy that undergirds this *whakapae*. Consequently the original *te Wāhanga Tuarua* (Chapter Two) became two *Wāhanga*, *te Wāhanga Tuarua* (Chapter Two) and *te Wāhanga Tuatoru* (Chapter Three). A similar situation arose when it came to explaining the methodology for analysing the material provided by the participants in *ngā uiuitanga* (interviews) and the actual analysis. *Te kaituhi* decided to make two *Wāhanga* with *te Wāhanga Tuarima* (Chapter Five) and *te Wāhanga Tuaono* (Chapter Six) being the result.

### *Te Whakaritenga – The Structure*

#### *Te Wāhanga Tuatahi – Chapter One*

*Te Wāhanga Tuatahi* (Chapter One) is the start of *te mahi raranga* (the weaving) of *te tukutuku*<sup>10</sup> that this *whakapae* aims to create. Most of the material to be used in the weaving has been gathered and prepared for use although some extra pieces may be required as the work progresses. It will then discuss *te kaupapa* (topic, focus, theme) of this *whakapae*. This will be followed by an outline of *te whakaritenga* (structure) of *te whakapae* to guide the readers on how *te whakapae* forms a whole.



#### ***Porourangi Poutama***

Source: A Tukutuku Panel showing Te Porourangi Poutama pattern, located at Ngā Pounamu Māori Centre, Christchurch City Library (See Footnote 9)

<sup>9</sup> This *kupu* will be explained in depth in *Te Wāhanga Tuarua*.

<sup>10</sup> The *tukutuku* panel shows the Porourangi Poutama pattern designed by Sir Apirana Ngata for *te Wharehau* at Waiomatatini, his *marae kainga* (home marae), called *Porourangi* opened in 1896. Retrieved from <http://christchurchcitylibraries.com/Heritage/Photos/Libraries/Central/TukutukuPanels/panel-07.asp> Accessed on 16/03/2013.

When that has been completed, *te Wāhanga* will return to providing background to *te whakapae* and *te kaupapa* by telling some of the history of *te Hāhi Mihinare* and the theological education and training that *te Hāhi Mihinare* provided for Māori since 1814. *Te Wāhanga* will then discuss *ngā tirohanga o ngā Tāngata Whenua o te Ao* before proceeding to analyse *ngā tirohanga Māori o te Ao*. This is to place *te tirohanga Māori o te Ao* in the wider, global context where Māori possess similar knowledge and understandings as other *Tāngata Whenua*, some of which are the result of having experienced colonialism and postcolonialism. Finally, this *Wāhanga* will explain some of *ngā kupu* that are used frequently in this *whakapae*. This will include consideration of the etymology of *te Atuatanga*. Although these *kupu* are in the Glossary *te Kaituhi* decided that a more lengthy explanation needed to be provided and *te Wāhanga Tuatahi* (Chapter One) was the place to do this.

#### *Te Wāhanga Tuarua – Chapter Two*

In weaving *he tukutuku* panel, *te kaupapa* of *te whakapae* requires many threads of different hues to be woven together to form patterns. *Te Wāhanga Tuarua* (Chapter Two) will discuss the philosophies, theologies and theories of the methods that will create the pattern of this *whakapae*, of *te Atuatanga*, and what its value could be for *te Ao Māori* (the Māori world) and *te whakapono Karaitiana*. This *Wāhanga* will begin by discussing theories of *ngā mātauranga o ngā Tāngata Whenua* in general and *mātauranga Māori* (Māori knowledge and learning) in particular. This will include consideration of the philosophical and theological thinking behind them. Although there will be *he wāhanga* on *te Atuatanga* and *mātauranga Māori* later in *te whakapae*, this *Wāhanga* will point to how this *whakapae* is part of a global movement of *ngā Tāngata Whenua o te Ao* to affirm their distinct spiritual, ontological and epistemological identities and to assert their *mana* (integrity, charisma, prestige, jurisdiction) over their lives and worlds for the present and for the future. Bringing the *whakapae* into the context of Aotearoa/New Zealand this *Wāhanga* will discuss *Te Kaupapa Māori* within this wider global *hikoi* (journey, march, walk).

### *Te Wāhanga Tuatoru – Chapter Three*

*Te Wāhanga Tuatoru* (Chapter Three) adds to *Te Wāhanga Tuarua* in that it discusses the methods employed in this *whakapae*. The main method of research used in this *whakapae* is *Kaupapa Māori Research* (KMR), which is the application of *Te Kaupapa Māori* in research. This *Wāhanga* will describe and analyse what KMR is, focussing on the theory behind it, and why it was decided to use it. Although KMR can use both *te Rangahau ine kouna* (Qualitative Research) and *te Rangahau ine tātari* (Quantitative Research), *te kaituhi* opted to use only *te Rangahau ine kouna* in this *whakapae*. Following that the theory of Interpretive Phenomenological Analysis (IPA) will be discussed. IPA is one of the theories for analysing *te Rangahau ine kouna*. It is a method used in psychology to analyse how and why people perceive phenomena both during and after their experiences, and the meanings they affix to those phenomena as a result of their experiences.

The next *wāhanga* of *te Wāhanga Tuatoru* aims to clarify some of the major and minor *kaupapa* that have existed around *te Atuatanga* since its inception as a field of study in *Te Whare Wānanga o te Pihopatanga*. The main question is whether *te Atuatanga* has the same meaning as the English word *theology* and introduces two *kupu* in *te Reo Māori* that may be the equivalent: *te rangahau whakapono* and *te whakaakoranga atua*. Theology, as *he pūkenga mātauranga/akoranga* (discipline), has more than one field and at least three of those fields may be relevant to *te Atuatanga* and/or the development of *he Rangahau Whakapono Māori* (Māori theology). They are *te Rangahau Whakapono o te Horopaki* (Contextual theology), *te Rangahau Whakapono Wetekina* (Liberation theology) and *te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology). All three fields are explored and each one is examined for its relevance to *te Atuatanga*.

### *Te Wāhanga Tuawhā – Chapter Four*

*Te Wāhanga Tuawhā* (Chapter Four) will be a review of literature on *te Atuatanga*. This material has been obtained from tutors of *te Atuatanga* and a *Tāhuhu Mātauranga o Aotearoa*

(TMOA)<sup>11</sup> student. As yet there are no text books on *te Atuatanga* but there are a number of conference papers, journal articles and lecture notes that *te kaituhi* was able to access and analyse. The material was written by the Rt. Rev. Muru Walters, the Rev. Robert Ihaka McKay, the late Rev. Māori Marsden, the Rev. Calum Gilmore, Canon Jacqueline Te Amo, and the late Canon Eruera Potaka-Dewes. Unfortunately there are no recorded lectures or *ngā whaikōrero* (speeches) that could be included in the resources. Needless to say that after nearly sixteen years *te Atuatanga* is still in its developmental phase. This *whakapae* is aspirational in that it hopes that with a clearer understanding of what *te Atuatanga* is more people will take it forward.

#### *Te Wāhanga Tuarima – Chapter Five*

The informal *uiuitanga* with each of the participants occurred in 2001 and 2002. *Te Wāhanga Tuarima* (Chapter Five) will describe how KMR was applied in the preparation for *ngā uiuitanga* and in the way *ngā uiuitanga* were conducted. It will also describe how IPA was applied in the analysis of them. One of the *wāhanga* of this *Wāhanga* will discuss *te kaituhi*, who he is and the *tirohanga o te Ao* (worldview) that he brought to this project. This is done in this *Wāhanga* in preparation for the analysis of the contributions from the participants in *te Wāhanga Tuaono* (Chapter Six). It is necessary to do it because both KMR and IPA hold that *te kairangahau* (researcher) is an active participant in the project, especially the process of analysis. He/she cannot avoid her/his *tirohanga o te Ao* from influencing the interpretation of the material.

#### *Te Wāhanga Tuaono – Chapter Six*

*Te Wāhanga Tuaono* (Chapter Six) is the analysis of the eight *uiuitanga*. It incorporates extracts from transcripts of *ngā uiuitanga* but the participants will remain anonymous. As anticipated,

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<sup>11</sup> Tāhuhu Mātauranga Aotearoa (TMAo) is a postgraduate degree offered by *Te Whare Wānanga o te Pihopatanga o Aotearoa* and accredited with the New Zealand Qualifications Authority (NZQA) and the Tertiary Education Commission (TEC). It is equivalent to a Masters degree.



this *Wāhanga* is substantial not only because each participant makes a valuable and unique contribution but also the content of the material is extensive. Each *uiuitanga* was informal and relaxed although each participant was provided with a list of questions prior to the *hui* (meeting, gathering). It was made clear to each participant that the discussion need not be limited to the questionnaire and usually the discussion was wide ranging. This process was helped by the fact that *te kaituhi* was a senior Māori Anglican minister and that he was known by the eight participants before they were invited to participate. This meant that a level of trust existed between them and *te kaituhi* before *ngā uiuitanga* took place. This is evident in *ngā kōrero* (the discussion) that took place and what the participants were prepared to share. The outcome will be evident in the themes and material quoted in this *Wāhanga*.

#### *Te Wāhanga Tuawhitu – Chapter Seven*

*Te Wāhanga Tuawhitu* (Chapter Seven) will be a synthesis of the material from the written material and the participants in *ngā uiuitanga* in *Te Wāhanga Tuatoru* (Chapter Three) through to *Te Wāhanga Tuaono* (Chapter Six). The *mahi raranga* (weaving) that has been happening thus far has been viewed mainly from behind the panel where all the knots and joins are located. The time has come to look at both sides to see what pattern has been created on the front side, to make some adjustments and, if necessary, make some corrections. A clearer picture of the interconnection between *te Atuatanga*, *te Karaitianatanga* and *te Māori tanga* should emerge.

Looking at the front of the *tukutuku* panel it would appear that as with all forms of art imagery, symbols are helpful means of expressing and presenting that which is complex and profound. *Te mātauranga Māori* tell us that *tukutuku* can be part of *he wharehau* (a great/important meeting house, a great/important building) and *he whare tipuna* (an ancestral house), which is also a great/important house but is named after *he tipuna* (an ancestor) who is symbolically embodied in the building. In this *Wāhanga* *he whare tipuna* will be used as a model to express and present a clear understanding of *te Atuatanga*. This *Wāhanga* will

provide reasons why *te Atuatanga* can hold *Te Karaitianatanga* and *Te Māoritanga* together going forward into the future.

#### *Te Wāhanga Tuawaru – Chapter Eight*

While *te Wāhanga Tuawaru* (Chapter Eight) will add to the reasons why *te Atuatanga* can hold *Te Karaitianatanga* and *Te Māoritanga* together going forward into the future by proffering an example of how this may be done. *Te kaituhi* believes that Robyn Kahukiwa and her work deserve consideration. Kahukiwa was raised as a Roman Catholic but does not now belong to any Christian church. However, she is an example of many Māori, including a majority of the students *te kaituhi* has taught over the years, who are doing *te Atuatanga* without knowing it (what can be termed implicit *te Atuatanga*) and are expressing their thoughts and *tirohanga o te Ao* in creative ways. In this *Wāhanga* three *whakaahua* (paintings) by Kahukiwa, from her 1984 *Ngā Wāhine Toa* collection, will be discussed and analysed. Lessons can be learned from them that are useful for those who advocate *te Atuatanga* as a way of holding *Māoritanga* and *Karaitianatanga* together going forward into the future.

#### *Te Wāhanga Tuaiwa – Chapter Nine*

*Te Wāhanga Tuaiwa* (Chapter Nine) is the final *Wāhanga* of *te whakapae*. One of *te kaituhi's* mentors, the late Ven. Joseph Akuhata-Brown, used to get irate with anyone who concluded the reading of a Scriptural passage by saying: “Here ends the Epistle.” Or “Here ends the Gospel”. Akuhata-Brown’s argument was that the written word ought to be regarded in the same way as the spoken word: their purpose and message does not come to an end when the speaker/reader stops but goes out to the immediate hearers and beyond. “*Nā te kōrero ka puta mai te hā o te tangata ki te Ao whānui!*” In other words, the reader gives life to the written words and the words go forth into the world. In a similar vein this *whakapae* is a written work that has captured voices of many people and those voices do not end just because this *whakapae* comes to its “conclusion”. In *te Reo Māori te Whakamutunga* means end, last,

concluding, and final. It does not convey the sense of something continuing on.<sup>12</sup> *Te Wāhanga Tuaiwa* will therefore be entitled: *He Kōrero e Haere Tonu – An Ongoing Discussion*.

*Te Wāhanga Tuaiwa* will do three things. First, it will discuss the outcome of the research for *te kaituhi*. That is, what he has learned and the shift that his thinking has undergone as a result of the project that produced this *whakapae* and in writing this *whakapae*. Second, it will review the *mahi raranga* that has occurred and describe the pattern that has emerged on *te tukutuku* that depicts *te Atuatanga*. Third, it will discuss where to from here: what are the implications and possibilities arising from having worked on this *whakapae*. In particular, it will present a vision of how *te kaupapa* of this *whakapae* can be fulfilled.

*Te Pūrākau o te Hāhi Mihinare mai te taenga mai ki Aotearoa/New Zealand – The Story of the Anglican Church from its arrival in Aotearoa/New Zealand in 1814.*

#### *Ngā kōrero o mua – Background*

Following its first worship service on Christmas Day 1814 the Church Missionary Society (CMS), a mission society of the Church of England, established a mission station at Rangihoua in the Bay of Islands. Led from a distance by the Rev Samuel Marsden<sup>13</sup>, the three missionaries (John King, Thomas Kendall, and William Hall)<sup>14</sup> and their families who were left to build the station were a small beginning of what was to become known as the United Church of England and Ireland in New Zealand in 1857<sup>15</sup>, the Church of the Province of New Zealand in 1874<sup>16</sup> and, in 1992, the Anglican Church in Aotearoa, New Zealand and

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<sup>12</sup> Moorfield, John. C. (Ed.) (2011 [2005] ) *Te Aka Māori-English, English-Māori Dictionary and Index*. (3rd ed.). Auckland, NZ: Pearson; Longman/Pearson Education New Zealand.

<sup>13</sup> The Rev. Samuel Marsden was based at Parramatta, Sydney, Australia, where he was Chaplain to the Penal Colony there and also the local Magistrate.

<sup>14</sup> Davidson, A. K. (1991). *Christianity in Aotearoa: A History of Church and Society in New Zealand*. Wellington, N.Z.: Education for Ministry. p.9.

<sup>15</sup> Davidson, 1991: 31

<sup>16</sup> Davidson, 1991: 31

Polynesia<sup>17</sup>. Since 1814, the Anglican Church has played a significant role in the history of Aotearoa/New Zealand and has had a major impact on Māori, *ngā tāngata whenua o Aotearoa/Niu Tirenī* (the people of the land of Aotearoa/New Zealand, the Indigenous Peoples of Aotearoa/New Zealand).

To Māori Anglicans, the Anglican Church has also been known as *Te Haahi Mihinare* or *Te Haahi Mihinare* (The Mission Church) depending on which dialect of *te Reo Māori* is being used. This is because the Anglican Church was first established as a mission church among the Māori before it was absorbed by the settler church under Bishop George Selwyn. It is still referred to as *Te Haahi Mihinare*<sup>18</sup> by Māori and some *Pākehā* (non-Māori) today (2013) partly because of the history that it evokes and partly because it symbolises continuing Māori resistance to being totally assimilated by the settler church<sup>19</sup> or, in 2013 terms, *Tikanga Pākehā* (the *Pākehā* Anglican strand of the Anglican Church in Aotearoa, New Zealand and Polynesia).

*Te Mātauranga o Ngā Minita Māori o Te Haahi Mihinare – The Education of Māori Clergy of the Mission Church*

In 1842 Bishop George Augustus Selwyn arrived in Aotearoa/New Zealand to be the first Bishop of New Zealand for the United Church of England and Ireland (also known as the Church of England and the Anglican Church). With him came a number of young men who were the first students of what was to become the College of St John the Evangelist, commonly known as St John's Theological College or simply St John's College. "It included the preparation of ministers for what Selwyn termed 'country curacies' for which he noted

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<sup>17</sup> See: <http://www.anglican.org.nz/About/History>, which is the website for the Anglican Church in Aotearoa, New Zealand and Polynesia. Accessed 27 May 2012. This site has a brief history of the Anglican Church, including its 1992 Revised Constitution.

<sup>18</sup> The tribal roots of *te kaituhi* of this *whakapae* are in *Te Tairāwhiti* (the East Coast of the North Island). The dialect of his *hapū* uses *te kupu* 'Mihinare' and this is the spelling that will be used predominantly throughout this *whakapae*. Where *te kupu* is spelt *Mihinare* in a title of a book, as in the title: "The New Zealand Prayer Book/He Karakia Mihinare", this form of spelling will be adhered to.

<sup>19</sup> Davidson, 1991: 130-133; 137-138

‘we must have men bred on the spot, men of simple piety and simple habits, accustomed to live at small expense, and acquainted with all the little difficulties – for privations there are none – of a colonial life in New Zealand.”<sup>20</sup> Initially located at the Waimate North Mission Station in Northland, the College moved with Selwyn to Tamaki – Auckland – in 1844. Since 1854 it has been located at Meadowbank, Auckland. Today (2013) it provides theological education, ministry formation and training for men and women who are contemplating working either as clergy or laity mainly in the Anglican Church in Aotearoa, New Zealand and Polynesia or in the Province of Melanesia.<sup>21</sup>

The other dioceses in Aotearoa/New Zealand have had their own institutes to train people for ministry. For Māori, however, the alternative to St John’s Theological College was College House in Christchurch. Initially established in 1850 as the upper department of Christ’s College it became a university college in Aotearoa/New Zealand. In 1966 College House moved to its current site at Ilam and became primarily a residential hall for the University of Canterbury. It continued to deliver limited residential theological education but this came to an end in 1994. Thereafter College House became a residential hall for the University of Canterbury. The teaching of theological education was taken over by the newly established College House Institute of Theology, now (2013) known as Theology House.<sup>22</sup>

Thus St John’s Theological College and College House have been the two main institutions where training for ministry has occurred for the Anglican Church. The dominant language has been English and the education and training has been Euro-Western with very limited input that was relevant to ministry among Māori and to *te Reo Māori me ōna tikanga* (Māori language and cultural aspects relating to language). The requirements and expectations

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<sup>20</sup> Davidson, 1991: 57-58, citing from *Incorporated Society for the Propagation of the Gospel in Foreign Parts: Report for the year 1844*, p.c.

<sup>21</sup> There has also been a small number of international students who have trained at St John’s College but they have been small in number, averaging two per annum.

<sup>22</sup> See: <http://www.theologyhouse.ac.nz/aboutus.html>, which is the website for Theology House in Christchurch.

placed on Māori students gave little recognition to their being Māori.<sup>23</sup> This situation at St John's College lasted until the late 1970s when the Rev Canon John Tamahori was appointed as tutor of *te Reo Māori*. Tamahori was succeeded by Muru Walters who encouraged the tutors to review the content and delivery of their courses. Māori students were able to include *tirohanga Māori* in their assignments.<sup>24</sup>

There was one other institute established to train Māori *tāne* (men) for ministry. This was Te Rau College, established in Gisborne in 1885. A key reason why Archdeacon William Leonard Williams opened this College was the inability of St John's College and College House to offer appropriate training to Māori. Teaching here was in *te Reo Māori* and the training was relevant to what the trainees would face in the field. Funding was initially from the Church Missionary Society and the Diocese of Waiapu. Unfortunately, the College was closed in 1922 as a result of insufficient funds but in the thirty-seven years it was open it trained Māori clergy from across the country. Those students who were there when it closed were transferred to St John's Theological College.<sup>25</sup>

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<sup>23</sup> For example, Rota Waitoa, who was the first Māori student at St John's College, spent ten years training with Bishop Selwyn. Selwyn refused to ordain him because of his lack of proficiency in Greek. Selwyn only conceded when Bishop William Williams, Bishop of Waiapu, offered to ordain Waitoa. See: Dempsey, G. J. (2010 [2002]). Waitoa, Rota - Biography. In New Zealand Historical Association & New Zealand Ministry for Culture and Heritage. (Eds.), *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*. Wellington, N.Z.: New Zealand Historical Association. <http://www.teara.govt.nz/en/biographies/1w2/1> Accessed on 22 May 2012.

<sup>24</sup> Plane Te Paa, J. (1995). *Kua Whakatungia ano a Te Rau Kahikatea: An Historical Critical Overview of events which preceded the Re-establishment of Te Rau Kahikatea Theological College of Te Pihopatanga o Aotearoa*. Master of Education MEd, University of Auckland, Auckland.

<sup>25</sup> See: <http://www.teara.govt.nz/en/religion-and-society/4/1> Retrieved 22 May 2012; Williams, F. W. (1939). *Through Ninety Years, 1826-1916: Life and Work Among the Maoris in New Zealand*. Auckland, N.Z.: Whitcombe and Tombs Limited. p.320; Kohere, R. (1951). At Te Rau College. In R. Kohere (Ed.), *The Autobiography of a Māori* (pp. 94 - 100). Wellington, N.Z.: Reed Publishing (NZ) Ltd.

*Te Whare Wānanga o Te Pīhopatanga o Aotearoa me te whakapakari haere o te Atuatanga – The Higher Learning Institute of the Bishopric of Aotearoa and the development of te Atuatanga.*

In 1992 the Anglican Church Constitution was revised. Just prior to this the then *Pīhopa o Aotearoa*, the Rt. Rev. Whakahuihui Vercoe<sup>26</sup>, set about ordaining Māori and *Pākehā tāne* and *wāhine* as *Minita-a-iwi* (non-stipended Ministers) to work in *Te Pīhopatanga o Aotearoa*).<sup>27</sup> The three *Pīhopa Āwhina* (Assistant Bishops), who were elected to three of the five *Hui Amorangi* (Regional Māori Anglican districts) in 1991 and consecrated in 1992, also began to ordain *Minita-a-iwi*. By 1995 there were over 330 *Minita-a-iwi* across the country. St John's could provide theological education and ministry training for a maximum of ten students per annum the remainder had to be trained as they worked in the field.

From 1990 to 1995 theological education and ministry training was provided by a team of *ngā Kaiwhakamana* (Enablers, Educators). The Rev. Canon Hone Kaa was the first but eventually he was joined by eleven others. A programme of *Kura Raumati* (Summer Schools) and *Kura Hotoke* (Winter Schools) plus weekend *noho marae* (marae stays) were developed where this training would take place. *Te Kaiwhakamana* also acted as mentors to individual *Minita-a-iwi*

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<sup>26</sup> The Rt. Rev. Whakahuihui Vercoe (1928-2004) was elected as *Te Pīhopa o Aotearoa* in 1980 and was consecrated in 1981. He was the first *Pīhopa o Aotearoa* who was elected and consecrated with Episcopal oversight for ministry to Māori throughout the country (and overseas).

<sup>27</sup> A *Minita-a-iwi* is an Anglican priest ministering to Māori and *Pākehā* who choose to be part of *te Pīhopatanga o Aotearoa*. While the majority of them have been Māori there have been a number of *Pākehā* who have also carried out this ministry. The majority of *Minita-a-iwi* are non-stipended and therefore have to be self-funded. A consequence of this is that many of them are either retired or are on a government benefit. Those who are working usually have to organise their paid work around their ministry work. The goal that *Pīhopa Whakahuihui* and *Te Kaunihera o Te Pīhopatanga o Aotearoa* (The Bishopric of Aotearoa Council) were aiming to fulfil was to have one priest, two deacons and three *Kaikarakia* (Lay Readers) attached to every marae across the country, hence the large number of people who were ordained. Compared to the situation within *Tikanga Pākehā*, *te Pīhopatanga* and the five *Hui Amorangi* have operated on limited budgets since 1992. They are all heavily dependent on funding from the St John's College Trust Board, with some assistance from the H. and W. Williams Trust, and the goodwill of people prepared to work for gratis. *Te Pīhopatanga* does have an endowment Trust but it has yet to produce income that can make a difference to the financial status of *Te Pīhopatanga*. Some *Hui Amorangi* have more resources and greater access to resources from *Tikanga Pākehā* than others. *Te Hui Amorangi o Te Tairāwhiti*, for example, is the poorest while *Te Hui Amorangi o Te Taitokerau* is not only well resourced it also has access to considerable funding from the Diocese of Auckland. Each of *ngā Hui Amorangi* produces an annual report on its annual activities and financial status (but does not include funding available from their partner dioceses in *Tikanga Pākehā*) and *te Pīhopatanga* produces a biannual report for the biannual meeting of *Te Rūnanganui o te Pīhopatanga o Aotearoa* (The Great Council of the Bishopric of Aotearoa).

and were required to pay regular pastoral and training visits to them. From 1992 to 1995 *te kaituhi* of this *whakapae* was appointed as *te Kaiwhakamana* in *Te Hui Amorangi ki te Tairāwhiti* to cover the region from *Potaka* (Lottin Point) in the north, inland to *Matawai*, then out to *Muriwai*<sup>28</sup>.

In 1994 *Te Rūnanganui o Te Pīhopatanga o Aotearoa* (the Bishopric of Aotearoa General Council) decided to establish *Te Whare Wānanga* (henceforth referred to as *Te Whare Wānanga*) and to apply for registration with the New Zealand Qualifications Authority (NZQA) as a Private Training Establishment (PTE). This was achieved and in 1995 the Rt. Rev. Muru Walters, *te Pīhopa Āwhina ki te Upoko-o-te-Ika* (Assistant Bishop for the Wellington and Taranaki Māori Anglican region), and Professor Whatarangi Winiata led a team to write up a degree programme. The first application was declined because the New Zealand Qualifications Authority (NZQA) accreditation team believed that there were no Māori qualified to teach theology.

A further application written in *te Reo Māori*; based on Māori Christian *mātāpono* (principles, thinking, rationale); Māori interactive and systemic pedagogy; and a *tikanga Wairua* (a spiritual way of living and doing things)<sup>29</sup> was made to the NZQA and to the Tertiary Education Commission (TEC) to be able to have fee-paying students. Despite objections from panellists from Otago University and the Auckland Consortium for Theological Colleges (ACTE), the application was approved. In 1996 *Te Whare Wānanga* began delivering *Te Poumanawa Mātauranga o Aotearoa* (PMoA) (the Educational Centre Pole of Aotearoa), which is an undergraduate degree. This programme was initially delivered at five *Tāpapa* (campus sites, seedbed) located in the five *Hui Amorangi* but from 2000-2001 the number of *Tāpapa* was

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<sup>28</sup> See Map 4, p. xxviii.

<sup>29</sup> See: <http://mihingare.com/courses/> Retrieved 23 May 2012. This is the website for *Te Whare Wānanga o Te Pīhopatanga o Aotearoa* and provides a brief history of the institute as well as information on what it delivers.



reduced to four. In 2007 a post-graduate degree, *Te Tāhuhu Mātauranga o Aotearoa* (TMoA) (The Educational Ridge Pole of Aotearoa), was added to the work of *Te Whare Wānanga*.<sup>30</sup>

One of the fields of study that was described in the second application and was approved by NZQA is *te Atuatanga*. Unfortunately, since its inception *te Atuatanga* has not been clearly defined and as a consequence tutors at the four *Tāpapa* have taken different approaches to it. For example, *te kaituhi* of this *whakapae* was the tutor for *te Atuatanga* at *te Tāpapa* in Christchurch from 1997 to 2001. He initially taught it as *te rangahau whakapono Māori* (Māori theology) but this eventually became *te Rangahau Whakapono Horopaki* (Contextual theology), because what he was really teaching was *te rangahau whakapono* (theology) that is grounded in Aotearoa/New Zealand. Some of the tutors at other *Tāpapa* took a more anthropological approach and taught it as Māori Christian religion while others taught it as Māori traditional religion incorporating Christian theology. *Te Wāhanga Tuawhā* (Chapter Four) of this *whakapae* will review the views and approaches of some of those tutors.

*Te Atuatanga* continues to be taught and over the years some of the work that students have produced has been ground breaking. Some of the PMoA students have progressed on to the TMoA. While their work has been exciting, the lack of clarity of understanding about *te Atuatanga* has caused students to struggle with their research, particularly in trying to understand how *te Atuatanga* relates to topic areas like *Iwi* (tribe(s)) and *Hapū* (clan(s), sub-tribe(s)) studies, *Kaitiakitanga* (Environmental Studies), *Minitatanga* (Māori ministry and spirituality), and *Awhi Whānau* (Māori social dynamics). Although this *whakapae* has taken over ten years to complete, the aims and direction of the *whakapae* have been refined as the training needs of *Te Pihopatanga* have been shaped.<sup>31</sup>

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<sup>30</sup> See: <http://mihingare.com/about-2/> Retrieved 23 May 2012.

<sup>31</sup> There are many reasons why this *whakapae* has taken over ten years to complete. One is that there have been four Supervisors of the project since its inception. Another is that most of it was undertaken on a part-time basis as the *kaituhi* has had to work and because of commitments to *Te Hui Amorangi o te Waipounamu*, *Te Pihopatanga o Aotearoa* and to the wider Anglican Church in Aotearoa, New Zealand and Polynesia.

*Ngā Tirohanga o Ngā Tāngata Whenua o te Ao – Indigenous Peoples' Worldviews*

*He tirohanga o te Ao* (a worldview) is the way in which an individual or a group of people perceive reality and the world around them. These perceptions are usually entrenched. "Worldviews are cognitive, perceptual, and affective maps that people continuously use to make sense of the social landscape and to find their ways to whatever goals they are seeking. They are developed throughout a person's lifetime through socialization and social interaction. They are encompassing and pervasive in adherence and influence."<sup>32</sup>

Indigenous worldviews appear to have many things in common. Citing the work by First Nation Canadian scholar and academic, Leanne Betasamosake Simpson<sup>33</sup>, Hart gives seven principles that are common to Indigenous worldviews:

First, knowledge is holistic, cyclical, and dependent upon relationships and connections to living and non-living beings and entities. Second, there are many truths, and these truths are dependent upon individual experiences. Third, everything is alive. Fourth, all things are equal. Fifth, the land is sacred. Sixth, the relationship between people and the spiritual world is important. Seventh, human beings are least important in the world.<sup>34</sup>

These principles are helpful. They highlight the centrality of the spiritual world, a focus on humanity, and the interconnectedness of the whole of creation as being common threads among Indigenous peoples. They point to a relational world where the spiritual realm, humanity and all other entities in the world support as well as pose a danger to one another.

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<sup>32</sup> Hart, M. A. (February 2010). Indigenous Worldviews, Knowledge, and Research: The Development of an Indigenous Research Paradigm. *Journal of Indigenous Voices in Social Work*, Vol. 1(Issue 1), 1 - 16. 2.

<sup>33</sup> Simpson, L. (2000). Anishinaabe ways of knowing. In J. Oakes, R. Riew, S. Koolage, L. Simpson and N Schuster (Ed.), *Aboriginal Health, identity and resources*. (pp. 165 - 185). Winnipeg, Manitoba: Native Studies Press. Cited in Hart, February 2010, p.3. According to her bio notes, "Leanne Betasamosake Simpson is a writer, scholar, storyteller and spoken word artist of Michi Saagiig Nishnaabeg ancestry and is a member of Alderville First Nation. She holds a Ph.D. from the University of Manitoba, is an instructor at the Centre for World Indigenous Knowledge, Athabasca University." <http://leannesimpson.ca/about/> Retrieved 5 October 2012.

<sup>34</sup> Hart, 2010: 3.

Māori Marsden adds to this description. He sees them as being perspectives that are not only culturally founded but come from the heart of a culture. Members of a culture need to give their assent to their worldview as it is reflected in their values:

Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the 'world view' of a culture. The world view is the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system. The world view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture.<sup>35</sup>

It is interesting that neither of these descriptions of indigenous worldviews suggests that they can be held by individuals. Can an individual have a culture specific to him/her? The premise is that a culture involves more than one person. Can individuals practice variations within a culture? These descriptions would suggest that they could not.

#### *He Tirohanga Māorio te Ao – A Māori worldview*

The *pepeha* (aphorism, maxim, proverb) and *mihimihi* (greeting, expression of respect) that forms *He Kupu Whakataki* (Prologue) to this *whakapae* (see pg. i) sets out the worldview of *te kaituhi* of this *whakapae* and follows a pattern that many other Māori utilise. First, it is in *te Reo Māori* which indicates that for the purposes of this *whakapae*, although *te kaituhi* is of Māori and *Pākehā* descent, he chooses to privilege his Māori birth and heritage. Second, it follows a structure that is formal and, when understood, explains the significance of *whakapapa* (a framework used for genealogical purposes and classifying knowledge) in the weaving

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<sup>35</sup> Marsden, M. (2003c). Kaitiakitanga: A Definitive Introduction to the Holistic Worldview of the Māori. In T. A. C. Royal (Ed.), *The Woven Universe: Selected Writings of Rev. Māori Marsden*. (pp. 54-72). Ōtaki, NZ: Te Wānanga o Raukawa; The Estate of Rev. Māori Marsden. p.56, Pp.177-178. Cited in Royal, T. A. C. (21 February 2002). *Indigenous Worldviews: A Comparative Study*. (pp. 1 - 84). Ōtaki, N.Z.: Te Wānanga o Raukawa, Te Puni Kōkiri-Ministry for Māori Development, Fulbright New Zealand, Winston Churchill Memorial Trust. 3.

together of *te ira atua* (the divine element), *ira tāngata* (the human element) *me te katoa o te Ao mārama i hangaia e te Atua* (and everything in the universe created by *te Atua*).

Starting from the beginning of the *pepeha*, the first *papa* (layer, level, stage, file) begins perhaps 800 years ago with the canoes that brought ancestors of Māori to Aotearoa/New Zealand. These canoes recall the connections that the ancestors of the Māori have with peoples beyond the shores of Aotearoa/New Zealand. They recall the spirit of adventure and courage that inspired the people to sail thousands of kilometres on treacherous seas. The canoes also point to worlds and existences beyond the here and now; they point back to the time of *Te Kore*, the period of darkness that gave birth to creation.

The next two *papa* recall the names of the mountains and rivers that were landmarks for the people who settled in these new islands. These mountains and rivers not only tell of the awesomeness of *Papatūānuku* (Earth, Earth Mother, the physical elements of creation) but also of a power against which the *ira tangata* is powerless. Together, these physical features of *Papatūānuku* ground these canoe people here in Aotearoa/New Zealand. They are no longer *tāngata rāwaho* or *tauiwi* (foreigners) but are *tāngata whenua* (people of the land, native people, Indigenous People).

The next two *papa* name some of the *iwi* and *hapū* that these canoe people became as they settled and populated Aotearoa/New Zealand. They are the extended relationships that *te kaituhi* has and can call on as part of his identity and also his heritage. The next three *papa* recall the names of significant ancestors of *te kaituhi* including his grandparents and parents. The last *papa* names *te kaituhi* who is the least in the order of recollection. On one level, it can be thought that *te kaituhi* – as an individual is the least important. On another level, however, what it means is that *te kaituhi* has a heritage and a story that began long before he was born. It means that *te kaituhi* is a member of a community of people that includes the living and the dead. It means that *te kaituhi's* identity and ontological being are not found in him only but

are also in his *āpiti hono* (network of connections), his *whānaungatanga* (relationships) with his *whānau* (extended family), his *hapū* and *iwi*, and with the environment in which he lives and moves and has his being.<sup>36</sup> It also means that without him, all the *papa* (levels) above him collapse and fall because he is the reason why they exist and have significance in the now and the future.

Although this *pepeha* is personalised to *te kaituhi* of this *whakapae*, the format is one that he learned from his teachers and *kaumātua*. It is a format that can be used by others wishing to express their worldviews, to identify themselves, and to make a statement to establish and confirm where their *tūrangawaewae* (place to stand, home ground) can be found. There are other ways of stating *he tirohanga Māori*. One is to recite *whakapapa*. Another is to retell a *pūrākau* (myth, story) or to sing a *waiata* (song(s)), or to chant *he mōteatea* (a selection of tribal chants, poems, laments). *Whare tipuna* (ancestral house(s), meeting house(s)) are physical representations of *he tirohanga Māori*.

*Te Whakamāramatanga o ētahi kupu i roto i tēnei Whakapae – Clarifying some of the terms frequently used in this thesis.*

*Ko te Atuatanga – Te Atuatanga.*

*Kāore te Atuatanga he kupu hou – Atuatanga is not a new word.*

A key task of this *whakapae* is to clarify the meaning of *te Atuatanga*. From *Wāhanga Tuawhā* (Chapter Four) through to *Wāhanga Tuaono* (Chapters Six) this *whakapae* will explore the meaning of *te Atuatanga* as *he ariā*. At this point it would be helpful, however, to know the etymology of *te kupu* itself. To begin with, *te Atuatanga* is not *he kupu* that has been recently

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<sup>36</sup> This is an adaptation of Acts 17:28 which says: '*Nāna hoki tātou i ora ai, i korikori ai, i noho ai.*' ('In him we live and move and exist.')

coined. The website of the Ratana Church cites a prophecy by Tohu Kakahi and Te Whiti-orongomai on 18 September 1880 that said:

*“Kua keria te rua tekau putu te hononu, matauranga, poropititanga, Kingitanga, Atuatanga, Te Ture Kawanatanga, kua Makaa ki roto i te rua kei runga te wae o te Atua e tu ana, kahore he tangata maana whakakorikori.”<sup>37 38</sup>*

This prophecy was interpreted by Tahupotiki Wiremu Ratana and his followers to mean: “The place I have measured out shall remain sacred for my people...I tell the assembled tribes that they shall not be lost. If you have taken silver, then indeed you will be lost. What good have you got when you stretched forth your hand for it? Did it not turn to poisonous drink, which maddened you? And then where was the land of your fathers.”<sup>39</sup> It is recorded as one of several by *ngā Matakite* (the Prophet(s), Seer(s), Clairvoyant(s), Oracle(s)) who foretold Ratana’s emergence as *he Poropiti Māori* (a Māori prophet). Its significance is that it names those things – *mātauranga, poropititanga, Kingitanga, Atuatanga, Te Ture Kawanatanga* - that are to be held sacred because God has made them so and will remain sacred because they are under God’s protection. *Te Atuatanga* is one of those *taonga* (treasures).

*Te Atuatanga* appears in the Māori newspaper, *Te Hoa Māori and Good News*, in April 1894 where it is translated as “God’s sovereign will”.<sup>40</sup> It is also used by Roslyn Poignant in 1967 when discussing the god(s) and their attributes in early Polynesia mythology.<sup>41</sup> The use of this *kupu* in 1880, 1894 and in 1967 predates its use by those who were working on the NZQA application in 1995-96. The point that is being made here is that *te Atuatanga* is not a neologism.

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<sup>37</sup> Translation: The hole was dug ten foot deep, into which were placed knowledge/education, prophecy, Sovereignty, Godliness, Government, and God’s foot was atop of the hole that no human could move.

<sup>38</sup> Te Haahi Ratana: The Official Website of the Ratana Established Church of New Zealand.

<http://www.theratanachurch.org.nz/prophecies.html> Accessed 21 May 2012.

<sup>39</sup> Te Haahi Ratana: The Official Website of the Ratana Established Church of New Zealand.

<http://www.theratanachurch.org.nz/prophecies.html> Accessed 21 May 2012.

<sup>40</sup> The Editor. (1 April 1894). Te Tau Wetekanga a te Atua. *Te Hoa Māori and Good News*. Retrieved from <http://www.nzdl.org/gsdldmod?e=d-00000-00---off-Oniuepepa--00-0---0-10-0---0---0direct-10---4-----0-1lpc--11-en-50---20-about-atuatanga--00-0-1-00-0-4---0-0-11-10-OutfZz-8-00&cl=search&d=2832.1&gg=full>

<sup>41</sup> Poignant, R. (c1967). *Oceanic mythology the myths of Polynesia, Micronesia, Melanesia, Australia*. London: Paul Hamlyn.

### *Ko te Atuatanga te kupu – The term Atuatanga*

*Te Atuatanga* is a composite *kupu* consisting of two parts: ‘*atua*’ and ‘*-tanga*’. The *kupu* ‘*atua*’ is used in the *te reo Māori* translations of *Te Paipera Tapu* (Holy Bible) to mean ‘god’ or ‘gods’. Writing in 1924, the Rev. W.G. Ivens thought that the use of this *kupu* with this meaning had begun when the Bible was translated into Tahitian and the practice had spread throughout Polynesia.<sup>42</sup> Edward Tregear gives the meaning as ‘god, demon, supernatural being’ and states that an ‘*atua*’ could also be an idol, such as a stone with human hair tied around it, but not necessarily a figurine resembling a human being.<sup>43</sup> The H.W. Williams dictionary describes *atua* as “God, demon, supernatural being, ghost, object of superstitious regard, anything malign, disagreeable, strange, extraordinary”.<sup>44</sup> Joan Metge points out that “[w]ithout the capital, the word *atua* indicates something or someone imbued with spiritual power, without specifying whether it is human or non-human, male or female.”<sup>45</sup> Written with a capital the word ‘refers in the first instance to the God as a unity, the One encompassing the three persons of the Trinity. Having no in-built indication of gender, *te Atua* does not require God to be identified as either male or female.”<sup>46</sup>

The nominal suffix, ‘*-tanga*’, can be affixed to a root verb, such as ‘*mōhio*’ (to know, to be intelligent, to be clever, to be conscious of) which becomes ‘*mōhiotanga*’ (information, knowledge) to make it a noun. It can also be affixed to a noun such as ‘*rangatira*’ (chief, landlord, team leader or manager, noble, employer), where it becomes ‘*rangatiratanga*’ (chiefdom, kingdom, principality, sovereignty, realm) which refers to the domain over which

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<sup>42</sup> Ivens, W. G. (August 1924). The Polynesian Word *Atua*: Its Derivation and Use. *Man*, Vol. 24, 114 - 116.

<sup>43</sup> Tregear, E. (Ed.) (1891) *Māori - Polynesian Comparative Dictionary*. Wellington, New Zealand: Lyon and Blair, Lambton Quay. p. 30.

<sup>44</sup> Williams, H. W. (Ed.) (2000 [1844]) *A Dictionary of the Māori Language*. (7th. ed. / revised and augmented by the Advisory Committee on the Teaching of the Māori Language, Department of Education). Wellington, N.Z.: Legislation Direct. p. 20

<sup>45</sup> Metge, J., & The Diocese of Christchurch Bicultural Education Committee. (2005). *Tui Tui Tuia: The Use of Māori in Worship in Te Tikanga Pakeha*. Christchurch, NZ: Diocese of Christchurch. p. 10.

<sup>46</sup> Metge et al., 2005: 10.

the '*rangatira*' has authority and jurisdiction. Following this example, the *kupu* '*atuatanga*' could refer to the domain over which *Te Atua* (God) or *Ngā Atua* (Gods) exercise authority and jurisdiction.<sup>47</sup>

When it is used with a proper noun, however, the nominal suffix '*-tanga*' can be understood to refer to the nature and characteristics expected or required to be exhibited by that proper noun. For example, '*kaitiaki*' is a noun meaning guardian or protector.<sup>48</sup> When the nominal suffix is affixed to it the *kupu* then becomes '*kaitiakitanga*' which can mean guardianship or trustee and refer to the nature and attributes expected or required of a guardian and protector. In keeping with this example, '*Atuatanga*' can be understood to refer to the nature and attributes of '*Te Atua*' or '*Ngā Atua*'. Thus, as the Rev. Puti Murray explained to me, '*atuatanga*' and '*Atuatanga*' can be understood to mean 'godliness'.<sup>49</sup>

Another way of translating the nominal suffix '*-tanga*' is to understand it to mean "the study of" whatever the proper noun is.<sup>50</sup> Thus, for example, '*rangatiratanga*' could be understood to mean "the study of the nature and qualities of a chief, landlord, team leader or manager etc". '*Kaitiakitanga*' could be understood to mean "the study of the nature and qualities of a guardian, protector, caretaker". Consequently '*Atuatanga*' could be understood to mean "the study of the nature and attributes of a God or Gods". This is the understanding that the late Canon Eru Potaka-Dewes had of *Atuatanga*.<sup>51</sup> Potaka-Dewes equated *te Atuatanga* to the English word *theology* and considered it to be the closest *kupu* in *te Reo Māori* (the Māori language) to the Greek derivative of *theology* (*theo* and *logos*) which means God (*theo*) and study (*logos*).

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<sup>47</sup> Harlow, R. (2001). *A Māori Reference Grammar*. Auckland, NZ: Pearson Education. Pp. 129-131.

<sup>48</sup> Harlow, 2001: 129-131.

<sup>49</sup> Personal communication with the late Rev. Puti Murray, 28 July 2002.

<sup>50</sup> Harlow, 2001: 129-131.

<sup>51</sup> Potaka-Dewes, E. (n.d.) "Jesus Christ in Atuatanga." An Unpublished Paper. p. 1.



The Ryan and Ngata dictionaries have other *kupu* that can be used as an equivalent in *te Reo Māori* to theology. Ryan provides the *kupu* '*rangahau whakapono*' which may be translated as "faith research" or "research about/on faith".<sup>52</sup> Ngata gives the *kupu* '*te whakaakoranga atua*' which may be translated as "God/Gods education, lesson, and/or teaching" or "education, lessons and/or teaching about/on God or Gods". Until 2001, neither of the two dictionaries mentions *Atuatanga* but the reprinted Ryan dictionary includes *Atuatanga* and defines it as "divinity"<sup>53</sup>.

Finally, while '*Atuatanga*' is *he kupu Māori* it need not refer to *te Wairua Māori* (Māori spirituality) or to *te Karaitiana Māori* (Māori Christianity). In Poignant's book, for example, it is used to refer to all Polynesian *atua*, not just those who feature in mythologies of Māori of Aotearoa/New Zealand. '*Atuatanga*' could also be used, if they wished to use *he kupu Māori*, by people of other religions when referring to their deities. In the context and purposes of this *whakapae*, however, *te Atuatanga* will be used to refer to *te Atua Karaitiana* (the Christian God) and the attributes and activities of that particular *Atua*.

*Ko te Whakamāramatanga o ngā kupu nei: ko te Wairuatanga, ko te Wairua Māori me te Taha Wairua – Clarifying the terms Wairuatanga, Wairua Māori and te Taha Māori*

There is a considerable amount of written material on *te wairua Māori* that has accumulated over the years. Early visitors, missionaries, traders, adventurers and settlers have contributed to the wealth of material by documenting their observations of events and practices and recording discussions they had with various *rangatira* (chief(s), leader(s)) and *tohunga* (expert(s), priest(s)). In the latter part of the Nineteenth and the beginning of the Twentieth Century there were a number of Māori and also many amateur *Pākehā* anthropologists who recorded their observations, experiences and the information that was shared with them. Of

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<sup>52</sup> Ryan, P. M. (Ed.) (1997 [1995]) *The Reed Dictionary of Modern Māori*. (2nd ed.). Auckland, N.Z.: Reed Books. p.711.

<sup>53</sup> Ryan, P. M.. (Ed.) (2001 [1995]) *The Reed Dictionary of Modern Māori*. Auckland, NZ: Reed Books. p.38.

these, John White<sup>54</sup>, S Percy Smith<sup>55</sup> and Elsdon Best<sup>56</sup> are probably the most widely known but there are people like Walter Gudgeon<sup>57</sup>, James Cowan,<sup>58</sup> Edward Shortland,<sup>59</sup> and Edgar Tregear although Tregear was trying to verify that Māori were of Aryan descent<sup>60</sup>. There were also some Māori writers such as Sir Peter Buck (aka Te Rangi Hīroa)<sup>61</sup>, Sir Apirana Ngata<sup>62</sup>, and Pei Te Hurinui Jones<sup>63</sup>.

*Te wairuatanga*, *te wairua Māori* and *te Taha Wairua* are terms that can name, describe and explain concepts that form and sustain Māori knowledge, understanding and interaction with the spiritual world. All three terms are used in different contexts to refer to spirituality

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<sup>54</sup> White, J. (1887). *The Ancient History of the Māori, His Mythology and Traditions* (Facsimile Edition ed.). Christchurch: Kiwi Publishers; White, J. (2001 [1861]). *Māori Customs and Superstitions*. Christchurch: Kiwi Publishers.

<sup>55</sup> Smith, S. P. (Ed.). (1997b [1913]). *The Lore of the Whare-wananga: Teachings of the Māori College on Religion, Cosmogony, and History. Part I: Te Kauae-runga*. (Vol. I). Hamilton, N.Z.; New Plymouth, N.Z.: University of Waikato; The Polynesian Society; \_\_\_\_\_ (Ed.). (1997c [1915]). *The Lore of the Whare-wananga: Teachings of the Māori College on their History and Migrations, etc. Part II: Te Kauae-raro* (Vol. II). Hamilton, N.Z.; New Plymouth, N.Z.: University of Waikato; The Polynesian Society.

<sup>56</sup> Best, E. (1905). Māori Eschatology: The Whare Potae (House of Mourning) and its Lore; being a Description of many Customs, Beliefs, Superstitions, Rites &c., pertaining to Death and Burial among the Māori People, as also some Account of Native Belief in a Spiritual World. [Māori Spirituality]. *Transactions and Proceedings of the Royal Society of New Zealand 1868-1961*, 38(25), 149-239; \_\_\_\_\_ (1986 [1922]). *The Māori Division of Time*. Wellington, NZ: Government Printer; \_\_\_\_\_ (1976 [1924]). *Māori Religion and Mythology - Part I*. (Vol. 1). Wellington: Dominion Museum (Bulletin No. 10); \_\_\_\_\_ (1982). *Māori Religion and Mythology: Part II* (Vol. 2). Wellington, New Zealand: Dominion Museum.

<sup>57</sup> Gudgeon, W. E. (1906). The Tipua-kura, and other manifestations of the spirit world. *Journal of the Polynesian Society*(15), Pp. 27 – 57; \_\_\_\_\_ (1999). *The Māori: His Customs and Folk-lore*. Christchurch: Kiwi Publishers.

<sup>58</sup> James Cowan wrote several books including *Legends of the Māori*, which he did in collaboration with Sir Maui Pomare, *The Māoris of New Zealand* and *The Māori Yesterday and Today*.

<sup>59</sup> Shortland, E. (1882). *Māori religion and mythology: illustrated by translations of traditions, karakia &c., to which are added notes on Māori tenure of land*. London: Longmans & Green.

<sup>60</sup> Tregear, E. (1859). *Hedged with Divinities*. Wellington, NZ: R. Coupland Harding; (1973 [1904]). *The Māori Race* (Reprint. Originally published: Wanganui, NZ: A.D. Willis, 1926 ed.). New York: AMS Press; \_\_\_\_\_. (1995 [1885]). *The Aryan Māori*. Christchurch: Kiwi Publisher; \_\_\_\_\_. (1999 [1891]). *Fairy tales and folklore of New Zealand and the South Seas*. (Originally published in 1891, Wellington: Lyon & Blair ed.). Christchurch: Southern Reprint

<sup>61</sup> Buck, P. (Te Rangi Hīroa). (1925). The Passing of the Māori. *Transaction and Proceeding of the Royal society of New Zealand 1868-1961*, 55, 362-375; \_\_\_\_\_ (1939). *Anthropology and Religion*. New Haven, Connecticut; London: Yale University Press; Oxford University Press; \_\_\_\_\_ (1970 [1949]). *The Coming of the Māori*. Wellington, NZ: Māori Purposes Funds Board and Whitcombe and Tombs Ltd.

<sup>62</sup> Sir Apirana Ngata wrote numerous publications including *Religious Influences Among the Māori* with I.L.G. Sutherland, and *Ngā Moteatea* with Pei Te Hurinui Jones.

<sup>63</sup> Pei Te Hurinui Jones wrote *Ngā iwi o Tainui : the traditional history of the Tainui people : ngā kōrero tuku iho a ngā tūpuna*.

but *te wairua Māori* applies to the spiritual world of the Māori of Aotearoa/New Zealand only. *Te wairua Māori* signifies *he tirohanga Māori* in which everything that exists is not just physical or material but is spiritual as well. Whatever is physical or material in the universe do not and cannot exist as and of themselves. That which is physical or material flows from that which is, both seen and unseen.<sup>64</sup> Western Cartesian dualism has no place in *he tirohanga Māori*.<sup>65</sup> Traditionally Māori life involved knowing, understanding and interacting with the spiritual world: the physical world came from and was imbued by the spiritual world; they intersected and flowed into one another.

The renaissance of *tikanga Māori* and *te Reo Māori me ōna tikanga* (the Māori language and the customs and practices that are connected to language) since the mid-1970s has given rise to a renaissance in *te wairua Māori* harking back to pre-contact times with Euro-Westerners. A range of learning opportunities have been established with *ngā Kohanga Reo* (Language Nests, monolingual or bi-lingual Pre-school Centres), *ngā Kura Kaupapa Māori* (monolingual or bilingual Primary and Intermediate Schools), *ngā Whare Kura* (monolingual or bilingual Secondary Schools), *ngā Whare Wānanga* (*whānau*, *hapū*, *iwi* and trans-*iwi* tertiary education institutes). There have also been *noho marae* (learning opportunities for *whānau*, *hapū*, *iwi* and community groups to gather to learn their own *whakapapa*, history, *te reo* (language and dialect) and other *taonga* (treasure, anything prized - applied to anything considered to be of value) passed down from their *tīpuna* (ancestors). These *noho marae* have encouraged discussion and debate on *te mātauranga o naianei* (contemporary knowledge) and how it fits within *te Ao Māori* (the world of the Māori). There is a huge amount of activity going on

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<sup>64</sup> In *Te Whakapono o Naihia* (The Nicene Creed), *te Atua* is described as being *te Kai-hanga o te rangi me te whenua, o ngā mea katoa e kitea ana, o ngā mea hoki e kore e kitea*. (Creator of heaven and earth, of all things seen, and of things not seen). While this reflects the thinking of those who participated in the Ecumenical Council of Nicea in 325 A.D, it also reflects Māori thinking in that the universe is comprised of elements that cannot be seen as well as elements that can be.

<sup>65</sup> See Irwin, J. (1984). *An Introduction to Māori Religion: Its character before European Contact and its survival in contemporary Māori and New Zealand culture*. Sturt Campus, Bedford Park, S.A.: Australian Association for the Study of Religions. 5-7; Roberts, R. M., & Wills, P. R. (1998). Understanding Māori Epistemology: A Scientific Perspective. In H. Wautischer (Ed.), *Tribal Epistemologies: Essays in the Philosophy of Anthropology* (pp. 43 - 71). Aldershot, UK: Ashgate Publishing.

across the country and internationally to regain, retain, sustain and develop *te mātauranga Māori* (Māori knowledge) into the future.

Sadly a significant number of *tohunga*, *kuia* (women elders) and *kaumātua* (male elders, elders of both genders) and those brought up in *te mātauranga Māori*, *ngā tikanga Māori* and *te Reo Māori me ōnā tikanga* have died. For their own reasons many of them took *taonga* with them. Those *tohunga*, *kuia* and *kaumātua* who are still alive collectively hold a considerable amount of knowledge but not all of what once was. Fortunately, in some areas of Aotearoa/New Zealand they gather with the next generations to pass on what they know. There is also a considerable amount of written, digital, sound and visually recorded material although the quality and accuracy of this material is being questioned.<sup>66</sup>

The second term, *te wairuatanga*,<sup>67</sup> is a Māori term that can be understood and used as an alternative to *te wairua Māori*. Unlike *te wairua Māori*, however, it can also be used generically to refer to either Māori or non-Māori spirituality, or both. It can be used, for example, to discuss any or all spiritual aspects and characteristics of any ethnic and racial group. It can also be used when considering the spirituality of gays and lesbians, political spirituality, public spirituality, rural spirituality, and urban spirituality etc. In addition, it can be translated to mean the study of the spirit and spirituality.

The third term, *te Taha Wairua* can be used to signify all aspects of Māori spirituality. As with *te wairuatanga*, it can be used to discuss the spirituality of people who are not ethnically and culturally Aotearoa Māori. *Te Taha Wairua* is used by Prof Sir Mason Durie in his *Te Whare*

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<sup>66</sup> Simmons, D. R., & Briggs, B. G. (1970). The Sources of "The Lore of the Whare Wananga". *Journal of the Polynesian Society*, 79(1), 22-42; Smithyman, K. (1979). Making History: John White and S. Percy Smith at Work. *Journal of the Polynesian Society*, 88(4), 375-413; Miles, A. (March 1999). Te Urewera. In The Chief Historian (Ed.), *Rangahaua Whanui Series* Wellington, NZ: Waitangi Tribunal. Jeffrey Paparoa Holman makes some pertinent comments on the Smith and Best contributions to the shaping of Māori thinking and raises the question to what extent is the *Io* tradition based on the work of Smith and Best and very little on traditional material that predates their work? See Holman, J. P. (2010). *Best of Both Worlds: The story of Elsdon Best and Tutakangahau*. North Shore, NZ; New York, NY, USA; Toronto, Ont, Canada: Penguin Books. 222-241.

<sup>67</sup> See: Harlow, 2001: 129-131.

*Tapa Whā* (a four-sided house) model for Māori health. This model is similar to a western ontological construction of the human being that consists of the *te Taha Hinengaro* (mental health), *te Taha Tinana* (physical health) and *te Taha Wairua* (spiritual health). This model also includes *te Taha Whānau* (family health) which signifies the importance of the person being connected by *whakapapa* (genealogical links) to other human beings – his/her *whānau* - and to the whole of creation by descent. From 1982<sup>68</sup> this model became the preferred Māori definition of health.<sup>69</sup>

In a paper written on the importance of water, Charles Te Ahukaramū Royal described *te Taha Wairua* as “a spiritual plane existence”. He says:

The term *te taha wairua* is widely used to refer to the ‘real world’, which lies both behind and within the world of normal experience. Much of life, according to the traditional world view, is concerned with coming to see, experience and understand the interplay of this ‘real world’ with our more limited everyday life. *Te taha wairua* can literally be translated as ‘the dimension of two waters’, a conception that likens spirituality to water. However, it might be argued that *te taha wairua* does not mean ‘the spiritual plane’ at all. Instead, references to *te taha wairua* might be saying that there is a fundamental dimension to all life and it takes the form of water.<sup>70</sup>

As with *te Wairua Māori* and *te Wairuatanga*, *te Taha Wairua* denotes *he tirohanga Māori* that regards the human person as a major and vital part of *te Ao tukupū* (the universe) and as part of the various and diverse corporate community and social bodies<sup>71</sup>. The human being is part

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<sup>68</sup> Durie, M. 1994. *Whaiora: Māori Health Development*. Oxford: University of Oxford. Pp. 69-75.

<sup>69</sup> Durie, 1994: 54.

<sup>70</sup> Royal, Te Ahukaramū Charles. Story: Tangaroa and Sea. In *Encyclopedia New Zealand*. P. 5.

<http://www.teara.govt.nz/en/tangaroa-the-sea/5> Accessed 20/11/11.

<sup>71</sup> There are, of course, *ngā whānau*, *ngā hapū*, and *ngā iwi*. In addition there is a range of other groups and organisations that Māori, especially in the urban areas, have close affiliation to beyond their *whānau*, *hapū*, and *iwi*. For example, there are the Māori Urban Authorities such as Te Whānau o Waipereira Trust and the Manukau Urban Authority in Auckland that many Māori, not just young Māori, belong to for diverse reasons including no longer having a connection with their *hapū* and *iwi*. There are similar organisations in other cities, including the *Ngā Hau e Whā* Trusts. The Mongrel Mob and the Black Power and other similar groups fulfil the function of a substitute *hapū* and *iwi*.

of a vibrant, dynamic, pulsing, interwoven, interdependent and trans-dependent whole. *Te Taha Wairua* is widely used in health, education and social and community work contexts.

Having noted the similarities and differences in meanings of *te wairua Māori*, *te wairuatanga* and *te Taha Wairua* it is evident that they can be used interchangeably. For this *whakapae*, the term *te wairua Māori* has been used to embrace the three terms where it is appropriate and where the meanings overlap. Where it is appropriate to use one of the other terms, that is, *te wairuatanga* and *te Taha Wairua* because of the distinctions, then one or both of these terms will be used.

*Te Whakamāramatanga o ngā kupu nei, ko te Pākehā me te Euro-Western – Clarifying the words: Pākehā and Euro-Western.*

In order to try to avoid confusion that might arise, it is necessary to clarify in this *Wāhanga* that *te kupu 'Pākehā'* is used throughout this *whakapae* to refer to all people living in or who are visiting Aotearoa/New Zealand who are not Māori by descent and/or to those who by choice do not identify themselves as Māori from Aotearoa/New Zealand. Initial contact Aotearoa Māori had with people from other shores was with people who were from Britain, Europe and North America and were predominantly white skinned. Consequently it was assumed that *te kupu Pākehā* was ethnically specific to white skinned people. Among those people, however, there were people of other ethnicities and skin colour and they too were referred to as *Pākehā*. The 'open-door' policy on immigration that has operated in this country in recent years has meant that the scope of *Pākehā* has had to be broadened to include all ethnicities and cultures that are not Māori or belong to Māori of Aotearoa/New Zealand. This *whakapae* accepts and recognises the Māori of Aotearoa/New Zealand as *te Tāngata Whenua* of Aotearoa/New Zealand.

## *Te Whakarāpopotonga – Summary*

The *kaupapa* of this *whakapae* is: *te Atuatanga* holding together *te Karaitianatanga* and *te Māoritanga* together going forward. For over 200 years *te Karaitianatanga* has had a huge impact on Māori. It changed many aspects of *tikanga Māori*, including *te Reo Māori*. The Anglican Church has played a crucial role in bringing about those changes, not least because it has had the largest number of Māori affiliated to it. This has been helped by the Anglican Church having had the largest number of Māori clergy of all of the Christian denominations in Aotearoa/New Zealand.

The introduction by *Te Whare Wānanga* of *te Atuatanga* as a field of study in 1996 was an attempt to encourage its students to know and understand themselves as Māori so that they were able to study theology, pastoral care, liturgy, ministry from a *tirohanga Māori*, with their feet firmly planted in *te Ao Māori*. This *Wāhanga* is the beginning of *ngā mahi raranga* (the weaving) to clarify what *te Atuatanga* is. It is also the beginning of *ngā mahi* (the work) to ascertain whether *te kaupapa* of this *whakapae* is correct: *te Atuatanga*: holding *te Karaitianatanga* and *te Māoritanga* together going forward.

## *Te Wāhanga Tuarua - Chapter Two*

### *Ngā Kaupapa me Ngā Tikanga – Methodologies and Methods*

*Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei.*<sup>72</sup>

#### *Ko te Whakatūwheratanga – Introduction*

The methodologies employed in this *whakapae* (thesis) are located in a number of contexts. First, beginning with the broader context, there is the world of *ngā Tāngata Whenua o te Ao* (Peoples of the Land of the World, Native peoples of the World, Indigenous Peoples of the World) with whom Māori share a similar status and numerous experiences including research. Second, there is the context of Aotearoa/New Zealand, the homeland of the Māori, *te Tāngata Whenua* (Indigenous People)<sup>73</sup> of these islands. Third, there are the local contexts in which this *whakapae* is located and nurtured. These include first, the participants in this project who gave generously and willingly. Second, *ngā hāpori Māori* (the Māori communities) such as *ngā kaumātua* (male and female elders), church leaders both ordained and lay, Māori academics and intellectuals, and friends and colleagues including those involved in *Ngā Pae o te Māramatanga*.<sup>74</sup> Third, the University of Canterbury and the College of St John the Evangelist that have their requirements and processes to fulfil. Finally, there is the context of *te whānau* (the family, extended family<sup>75</sup>) of *te kaituhi* (author, writer) who have helped form *te tirohanga o te Ao* (worldview).

As *ngā Tāngata Whenua* of Aotearoa/New Zealand, Māori are part of approximately 370 million people who are globally identified as *ngā Tāngata Whenua*. While there are significant

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<sup>72</sup> Translation: Pursue the highest goal; should you falter, it will only be because of an insurmountable obstacle.

<sup>73</sup> As indicated in *Te Wāhanga Tuatahi* (chapter One), the use of capitals for *ngā Tāngata Whenua* and Indigenous Peoples conveys respect for Indigenous Peoples locally and globally. See: U.N. Department of Economic and Social Affairs (2009). Report on the State of the World's Indigenous Peoples (1-238). New York, NY, USA: United Nations Secretariat.

<sup>74</sup> *Ngā Pae o te Māramatanga* (horizons of insight) is the Centre for Research Excellence, a national organisation that is funded by the Tertiary Education Commission (TEC) and based at the University of Auckland.

<sup>75</sup> *Whānau* members are usually related by descent. Increasingly in recent times the term has been used for a group of people who are unrelated but who share common philosophies, interests, and concerns.



differences between *ngā Tāngata Whenua* some similarities may be found in language, and cultural perspectives and practices. *Ngā Tāngata Whenua* who have been subjected to imperialism<sup>76</sup>, colonialism<sup>77</sup> and globalisation<sup>78</sup> have many things in common in regard to religious, political, economic, social and intellectual experiences of oppression and marginalisation.

*Ngā Tāngata Whenua* across the world share similar experiences of being regarded and treated as objects of research by Euro-Western academics and professional and amateur researchers.<sup>79</sup> There is a long history of research having been done on *ngā Tāngata Whenua* by

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<sup>76</sup> According to the Oxford Dictionary of English imperialism means ‘a policy of extending a country's power and influence through colonization, use of military force, or other means.’ Stevenson, A. (Ed.). (2010). *Oxford Dictionary of English*. (3rd ed.). Oxford, UK: Oxford University Press. Retrieved from <http://www.oxfordreference.com.ezproxy.canterbury.ac.nz/view/10.1093/acref/9780199571123.001.0001/acref-9780199571123> Accessed on 23/02/2013. See: Adams, P. (1977). *Fatal necessity: British intervention in New Zealand 1830-1847*. Auckland, NZ: University of Auckland Press; Belich, J. (1996). *Making peoples: a history of the New Zealanders: from Polynesian settlement to the end of the nineteenth century*. Auckland, NZ: Allen Lane; Penguin Press;

<sup>77</sup> According to the Oxford Dictionary of English colonialism means ‘the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.’ See: Stevenson, 2010; Moon, P. (1998). *Hobson: Governor of New Zealand, 1840-1842* (1st ed.). Auckland, NZ: David Ling; Belich, J. 1996; Walker, 2004.

<sup>78</sup> According to the Oxford Dictionary of English globalisation means ‘the process by which businesses or other organizations develop international influence or start operating on an international scale.’ See: Stevenson, 2010; Patman, R. G. (2005). *Globalisation, Sovereignty and the Transformation of New Zealand Foreign Policy*. Wellington, NZ: Centre for Strategic Studies: New Zealand, Victoria University of Wellington. p.5. The impact that globalisation is having on *ngā Tāngata Whenua* is essentially no different to that of imperialism and colonialism. *Ngā Tāngata Whenua* are still being subject to land loss due to government and transnational corporations acquiring their lands for exploitation and their cultures and livelihoods are being disrupted, undermined and oppressed. ‘The reality remains that without rapid action, these native communities may be wiped out, taking with them vast indigenous knowledge, rich culture and traditions, and any hope of preserving the natural world, and a simpler, more holistic way of life for future generations.’ (International Forum on Globalization. (2012). Indigenous Peoples and Globalization Program. Retrieved 26 June 2012, from <http://www.ifg.org/programs/indig.htm> p.5..

<sup>79</sup> Denzin, N. K., Lincoln, Y. S., & Smith, L. T. (Eds.). (c2008). *Handbook of Critical and Indigenous Methodologies*. Los Angeles, CA, USA: Sage Publications; Chilisa, B. (2012). *Indigenous Research Methodologies*. Thousand Oaks, CA, USA: Sage Publications; Steinhauer, E. (2002). Thoughts on an Indigenous Research Methodology. *Canadian Journal of Native Education*, 26(2), 69-81; Macedo, D. (1999). Preface: Decolonizing Indigenous Knowledge. In L. M. Semali & J. L. Kincheloe (Eds.), *What is Indigenous Knowledge? Voices from the Academy*. (xi-xvi). New York, USA; London, UK: Falmer Press (Taylor & Francis Group); Curthoys, A., Genovese, A., & Reilly, A. (2008). Introduction. In A. Curthoys, A. Genovese & A. Reilly (Eds.), *Rights and redemption: History, Law and Indigenous People*. (1-14). Sydney, NSW, Aust.: University of NSW Press; Kovach, M. (2009). Doing Indigenous Research in a Good Way - Ethics and Reciprocity. In M. Kovach (Ed.), *Indigenous Methodologies: Characteristics, Conversations,*

researchers using and abusing them as objects of interest rather than regarding and treating them as fellow human beings. Historically, the knowledge and traditional *tikanga* (culture(s), way(s) of living and doing things) of *ngā Tāngata Whenua* have been treated at best as oral histories that are not valid sources of knowledge and at worst as myths that are fantasy and fiction. Sadly *ngā Tāngata Whenua* have also been researched *on* by some people of their own ethnicity and culture using Euro-Western approaches and processes and emulating their Euro-Western teachers and mentors.<sup>80</sup> Over the last 30 years, however, there has been a slow but important change in attitude and approach toward *ngā Mātauranga o Ngā Tāngata Whenua* (the knowledge of Indigenous Peoples, Indigenous Knowledge) and in working with *ngā Tāngata Whenua*. In theology this has been the result of work done by indigenous theologians like Anne Patel-Gray<sup>81</sup> from Australia, Mark MacDonald<sup>82</sup> from Canada, George E Tinker<sup>83</sup>,

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*and Contexts*. (141-155). Toronto, Canada; Buffalo, USA; London, UK: University of Toronto Press; Kovach, M. (2009). Situating Indigenous Research with the Academy. In M. Kovach (Ed.), *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. (156-173). Toronto, Canada; Buffalo, NY, USA; London, UK: University of Toronto Press.

<sup>80</sup> An example of this is the criticism made by *Ngāti Awa* representatives in 2012 of the evidence presented the Waitangi Tribunal by Mr Buddy Mikaere. "In this regard, we believe the statement of evidence provided by Buddy Mikaere to be irrelevant and of little value to commissioners as it is uninformed by *pūkenga* (the knowledge) on which *Ngāti Awa* people rely." Mr Mikaere is understood to not have connections with *Ngāti Awa*." See: Mercer, G. (13 July 2011). Cultural adviser lacks knowledge – *Ngāti Awa*., *Whakatāne Beacon*. Retrieved from <http://www.whakatanebeacon.co.nz/cms/news/2011/07/art10009680.php>. Another example of Māori questioning Mikaere's research can be found in <http://www.stuff.co.nz/taranaki-daily-news/news/3141193/Mikaere-Waahi-tapu-claims-flimsy>.

<sup>81</sup> Pattel-Gray, Anne. (c1991). *Through Aboriginal eyes: the cry from the wilderness*. Geneva, Switzerland WCC Publications; \_\_\_\_ (Ed.). (1996). *Aboriginal Spirituality: Past, Present, Future*. Blackburn, Vic. Aust: HarperCollins Religious; \_\_\_\_ (2009). *Spirituality*. In D. N. Hopkins & M. Lewis (Eds.), *Another world is possible: Spiritualities and Religions of Global Darker Peoples*. London, UK: Equinox; \_\_\_\_ (2012). *Methodology in an Aboriginal theology*. In D. N. Hopkins & Edward P. Antonio (Eds.), *The Cambridge companion to Black theology*. Cambridge, UK: Cambridge University Press.

<sup>82</sup> MacDonald, Mark L. (Ed.). (c2003). *The Chant of Life: Liturgical Inculturation and the People of the Land*. (Vol. 4). New York, NY, USA: Church Publications; \_\_\_\_ (2006). *The Gospel Comes to North America. First Peoples Theology Journal*, 4(1), 95-101;

<sup>83</sup> Tinker, George E. (1992). The Full Circle of Liberation, an American Indian Theology of Place. *Sojourners*, 21(8, October), 12-17; \_\_\_\_ (1993). *Missionary Conquest: The Gospel and Native American Cultural Genocide*. Minneapolis, Minn, USA: Fortress Press; \_\_\_\_ (2003). *American Indian Religious Traditions, Colonialism, Resistance, and Liberation*. In R. A. Grounds, G. E. Tinker & D. E. Wilkins (Eds.), *Native Voices: American Indian Identity & Resistance*. (pp. 223 - 239). Lawrence, Kansas, USA: University Press of Kansas; \_\_\_\_ (2004). *Spirit and Resistance: Political Theology and American Indian Liberation*. Minneapolis, Minnesota, USA: Augsburg Fortress; \_\_\_\_\_. (2010). Towards an American Indian Indigenous Theology. *The Ecumenical Review*, 62(4), 340-351.

George Tink Tinker<sup>84</sup> and Vine Deloria Jnr<sup>85</sup> from the United States, and A. Wati Longchar<sup>86</sup> from India both internationally and within their homelands. Unfortunately *ngā Mātauranga o Ngā Tāngata Whenua* does not yet have the same level of recognition and universal acceptance as Euro-Western knowledge, especially in the Natural sciences.

This *Wāhanga* (Chapter) is the first of two that will discuss the methods used in this *whakapae* (thesis). In addition it needs to be borne in mind that under *Te Kaupapa Māori* (Māori philosophy, principles, values, practices, themes) the audience for whom *he whakapae* is written is not just the examiners. It is also written for the research participants and *ngā hāpori* (the communities) who supported the project. Consequently not all those who will receive a copy of this *whakapae* are academics who are familiar with some of *ngā kupu kōrero* (terminology) and *ngā ariā* (concept(s), theory, theories), discussed in the text.

#### *Te Whakaritenga o tēnei Wāhanga – The structure of this Chapter*

The first *wāhanga* (section) of this *Wāhanga* will analyse *ngā mātauranga o ngā Tāngata Whenua*. It will then discuss the reception that *ngā mātauranga o ngā Tāngata Whenua* have had in academia and how they are slowly becoming pools of knowledge recognised in their own

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<sup>84</sup> Tinker, George Tink. (2010). Towards an American Indian Indigenous Theology. *The Ecumenical Review*, 62(4), 340-351.

<sup>85</sup> Deloria Jnr., Vine. (1988). *Custer died for your sins: An Indian Manifesto*. New York, NY, USA: University of Oklahoma Press; \_\_\_\_ (1994). *God Is Red - A Native View of Religion*. Golden, Col, USA: Fulcrum Publishing; \_\_\_\_ (1999). *Spirit and Reason*. Golden, Col, USA: Fulcrum Publishing.

<sup>86</sup> Longchar, A. Wati. (2002). Teaching Third World Contextual Theologies from an Ecumenical Perspective - Tribal/Indigenous People's Theology. *Indian Journal of Theology (IJT)*, 44(1 & 2), 9-19; \_\_\_\_ (2007). *Traditions and Cultures of Indigenous People: Continuity of Indigenous People in Asia*. Paper presented at the Asia Pacific Alliance of YMCAs and Interfaith Cooperation Forum, October 19-24, 2007. Indonesia. Retrieved from [http://www.asiapacificymca.org/joomla/index.php?option=com\\_content&view=article&id=253:icf-indigenous-people-spirituality-and-peace&catid=112:statements&Itemid=378](http://www.asiapacificymca.org/joomla/index.php?option=com_content&view=article&id=253:icf-indigenous-people-spirituality-and-peace&catid=112:statements&Itemid=378) Accessed 16/03/2013; \_\_\_\_ (2009). Rethinking Mission in Asia: Looking from Tribal People's Experience. Retrieved from <http://www.edinburgh2010.org/fr/study-themes/main-study-themes/2-christian-mission-among-other-faiths/bangalore-conference.html> Accessed on 16/03/2013; \_\_\_\_ (February 2009). *An Exploration of Indigenous Theological Framework*. Paper presented at the Christ and Culture: Christ through Culture. Ballina, NSW, Aust; \_\_\_\_ (February 2009). *The Uniqueness of Indigenous Spirituality*. Paper presented at the Christ and Culture: Christ through Culture. Ballina, NSW, Aust.

right.<sup>87</sup> Locating Māori among *ngā Tāngata Whenua* of the world, the second *wāhanga* discusses *te Kaupapa Māori*; what it is and why it is increasingly regarded as a foundation for research conducted by Māori and *Pākehā* on topics that are of concern to Māori. Two issues that affect *Te Kaupapa Māori* will then be considered. These are *te whakaōritetanga* (relativism) and *te whaiaroarotanga* (individualism). Both continue to have a significant impact on Māori *whānau*, *ngā hapū*, *ngā iwi* and *ngā hāpori* as well as on *te rangahau Māori* (Māori research).

### *Ngā mātauranga o ngā Tāngata Whenua – Indigenous Peoples' Knowledge*

*He aha ngā mea nei ko ngā mātauranga o ngā Tāngata Whenua? – What is meant by 'Knowledge of Indigenous Peoples'?*

There are many definitions, terms and understandings of *ngā mātauranga o ngā Tāngata Whenua*, due in part to the multiplicity of *ngā Tāngata Whenua* and the diversity and complexities of indigenous societies.<sup>88</sup> Some people question whether it is possible to label any knowledge as being indigenous because 'the epistemic origins of much knowledge are obscure, constraining the perceived divide between kinds of knowledge.'<sup>89</sup> Nevertheless, *ngā mātauranga o ngā Tāngata Whenua* have been recognised by the Department of Economic and Social Affairs (DESA) of the United Nations Secretariat. In 2009, it provided a description of *ngā mātauranga o ngā Tāngata Whenua*:

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<sup>87</sup> Evidence of this may be found in the Waitangi Tribunal reports, in particular the Waitangi Tribunal. (2011). *Ko Aotearoa tēnei - A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity* (WAI 262). Wellington, NZ. See also: Suckling, Sue., & Rangi, Colin. (2006). *Te Rautaki Maori me Te Mahere Whakatinana a Te Mana Tohu Matauranga o Aotearoa: the Maori strategic and implementation plan for the New Zealand Qualifications Authority 2007-2012*. Wellington, NZ: New Zealand Qualifications Authority (NZQA); Suckling, Sue., & Doherty, Wiremu. (2012). *The Maori Strategic Plan for the New Zealand Qualifications Authority 2012 - 2017*. Wellington, NZ: New Zealand Qualifications Authority (NZQA).

<sup>88</sup> See: Berkes, F. (2008 [1999]). *Sacred Ecology*. (2nd ed.). New York, USA; London, UK: Routledge - Taylor & Francis Group. Pp. 3-9.; UN Dept. of Economic and Social Affairs (2009). *Report on the State of the World's Indigenous Peoples* (pp. 1-238). New York, USA: United Nations Secretariat. Pp. 64-65; Agrawal, A. (2009). Why "indigenous" knowledge? *Journal of the Royal Society of New Zealand*, 39(4), 157-158; United Nations Environment Programme (UNEP). (2012). *Indigenous Knowledge in Africa*. Retrieved from <http://www.unep.org/ik/Pages.asp?id=About IK> Accessed on 25/06/2012.

<sup>89</sup> Berkes, 2008: p.9. Berkes cites Ellen, R., & Harris, H. (c2000). Introduction. In R. Ellen, P. Parkes & A. Bicker (Eds.), *Indigenous Environmental Knowledge and its Transformations: Critical Anthropological Perspectives*. (pp. 1-33). Amsterdam, The Netherlands: Harwood Academic.

Indigenous traditional knowledge refers to the complex bodies and systems of knowledge, know-how, practices and representations maintained and developed by indigenous peoples around the world, drawing on a wealth of experience and interaction with the natural environment and transmitted orally from one generation to the next.

Traditional knowledge tends to be collectively owned, whether taking the form of stories, songs, beliefs, customary laws and artwork or scientific, agricultural, technical and ecological knowledge and the skills to implement these technologies and knowledge. Not only does traditional knowledge provide indigenous peoples with tremendous possibilities for their daily life and sustainable and collective development as peoples, it also reflects indigenous peoples' holistic worldviews, which are considered as a most important source of the world's cultural and biological diversity.

Indigenous Knowledge is embedded in community practices, institutions, relationships, and rituals and is inextricably linked to indigenous peoples' identity, their experiences with the natural environment and hence their territorial and cultural rights. Indigenous peoples therefore place a great deal of importance on passing this knowledge on to future generations – not only for the sake of preserving the knowledge, but also for preserving their own cultures and identities.<sup>90</sup>

David Cajete defines *ngā mātauranga o ngā Tāngata Whenua* in terms of Native Science as opposed to modern science, which 'is largely based on Western paradigms'.<sup>91</sup> Instead it is 'a metaphor for a wide range of tribal processes of perceiving, thinking, acting, and "coming to know" that have evolved through human experience with the natural landscape. To gain a sense of Native Science one must "*participate*" with the natural world. To understand the foundations of Native Science one must become open to the roles of sensation, perception,

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<sup>90</sup> UN Dept. of Economic and Social Affairs (2009). Report on the State of the World's Indigenous Peoples (pp. 1 - 238). New York, USA: United Nations Secretariat. 64-65.

<sup>91</sup> Little Bear, Leroy (2000). Foreword. In Cajete, G. (2000). *Native Science: Natural Laws of Interdependence*. Santé Fe, New Mexico: Clear Light Publishers. ix.

imagination, emotion, symbols, and spirit as well as that of *hiringa mahara* (conception (ideas), notion, theory, hypothesis), logic, and rational empiricism.<sup>92</sup>

In whatever way *ngā mātauranga o ngā Tāngata Whenua* are understood, described and explained, there are certain elements that are held in common by all *ngā Tāngata Whenua*:

- *Ngā mātauranga o ngā Tāngata Whenua* are holistic in that they affirm and confirm that all things are related, interwoven and interdependent. The whole of creation is formed by spiritual, physical and intellectual elements. It is relational in that in 'the Indigenous world, everything is animate and has spirit. "All my relations" refers to relationships with everything in creation'<sup>93</sup>
- *Ngā mātauranga o ngā Tāngata Whenua* are creationist and evolutionary in that the creation/universe came into existence through the interaction of the spiritual/divine with the physical elements, and it is evolutionary in that nothing remains the same but changes and adapts. Creation and evolution may be understood to be cyclical or linear<sup>94</sup>
- *Ngā mātauranga o ngā Tāngata Whenua* have been gathered and accumulated through intense observation, experimentation and practices. Each generation has added to this pool of knowledge and discarded what has no longer been needed<sup>95</sup>
- *Ngā mātauranga o ngā Tāngata Whenua* have been passed down through generations orally and by utilising all the senses of the human body. For many *Tāngata Whenua* written knowledge is a relatively recent development<sup>96</sup>

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<sup>92</sup> Cajete, G. (2000). *Native Science: Natural Laws of Interdependence*. Santé Fe, New Mexico: Clear Light Publishers. 2.

<sup>93</sup> Little Bear, L. (July 2009). *Naturalizing Indigenous Knowledge: Synthesis Paper*. Saskatoon, Sask; Calgary, Alta: University of Saskatchewan, Aboriginal Education Research Centre; First Nations and Adult Higher Education Consortium. 7.

<sup>94</sup> See Berkes, F. (2008 [1999]). *Sacred Ecology*. (2nd ed.). New York, USA; London, UK: Routledge - Taylor & Francis Group.

<sup>95</sup> Berkes, F. (2000). Traditional Ecological Knowledge in Perspective. In J. T. Inglis (Ed.), *Traditional Ecological Knowledge: Concepts and Cases*. Ottawa, Canada: International Program on Traditional Ecological Knowledge and International Development Research Centre. 3.

<sup>96</sup> Cajete, G. (1994). *Look to the Mountain: An Ecology of Indigenous Education*. Skyland, NC, USA: Kivaki Press; Battiste, M., & Henderson, J. (Sa'ke'j) Youngblood. (2000). *Protecting Indigenous Knowledge and Heritage*. Saskatoon, Saskatchewan, Canada: Purich Publishing. 48-50.



- *Ngā mātauranga o ngā Tāngata Whenua* are owned by the community of peoples whose *tīpuna* began the process. It is inherited (traditional) and acquired. It is a form of local knowledge, intricately bound to particular *ngā hāpori* and *ngā wāhi* (places, spaces, locations) as well as to whole ways of life.<sup>97</sup>

#### *Ko te kupu 'mātauranga' – The Term 'knowledge'*

*Te mātauranga Māori* is one of hundreds of *ngā mātauranga o ngā Tāngata Whenua* that exist in this world. *Te mātauranga Māori* is, of course, located in Aotearoa/New Zealand and in the many places where Māori from Aotearoa/New Zealand have relocated in other nation-states.<sup>98</sup> Although *te mātauranga Māori* belongs to one ethnic and cultural people, it is not homogeneous but is diverse and has many complexities due to differences among *ngā whānau*, *ngā hapū* and *ngā iwi*. Nevertheless, there are enough commonalities shared by these groupings to bind them together so that they can be recognised collectively as *te Tāngata Whenua o Aotearoa/Niu Tirenī* (the Indigenous, Native People of Aotearoa/New Zealand).

Linguistically the *kupu 'te mātauranga Māori'* consists of two parts where *mātauranga* is the noun and *Māori* is the adjective. *Te mātauranga* is commonly translated and understood to be the equivalent in English to knowledge, information, facts and data. However, *te mātauranga* should not be understood to mean exactly the same as the term 'knowledge' means in English. As Charles Royal points out, Māori continue to create *te mātauranga Māori* to explain their experiences of the world. It is centuries old and includes the view "that the earth was Papatūānuku, the sky was Ranginui, and the world in which we currently reside, is called Te

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<sup>97</sup> Ross, A., Sherman, K. P., Sherman, R., Snodgrass, J. G., & Delcore, H. D. (2011). *Indigenous Peoples and The Collaborative Stewardship of Nature*. Walnut, CA: Left Coast Press. p.34.

<sup>98</sup> See: Collins, S. (Tuesday 29 November 2011). 18 per cent of Maori now live overseas, *NZ Herald*. Retrieved from [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=10769488](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10769488) Accessed on 27/06/2012.

Ao Mārama... What is new is to see it in contrast to other disciplines of knowledge, including Western forms of knowledge. The similarities with Kaupapa Māori are evident.”<sup>99</sup>

As well as *te mātauranga Māori* there are three other *kupu* in *te reo Māori* (Māori language) that are also translated into English as ‘knowledge’. These are *te mōhiotanga*, *te māramatanga* and *te wānanga*. There are some significant *hōhonutanga* (nuances) that differentiate these four words from one another.

- **Mātauranga** knowledge that is gained by observation, experimentation and instruction. It includes abstract ideas and analytical thinking. Mātauranga can be learned informally through daily living and it can be learned by attending *ngā Whare Wānanga* which are places where *mātauranga* was and is still taught formally.<sup>100</sup>
- **Mōhiotanga** knowledge that is intuitive and is gained through the senses.
- **Māramatanga** knowledge that is experiential and is gained through engagement with the world. It is also the “aha!” knowledge when understanding suddenly occurs through making diverse connections that are not always explicit or obvious. English equivalents might be illumination or enlightenment.<sup>101</sup>

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<sup>99</sup> Smith, L. T. (in collaboration with Papaarangi Reid). (June 2000). *Maori Research Development: Kaupapa Maori Principles and Practices - A Literature Review*. Wellington, N.Z: International Research Institute for Maori and Indigenous Education, The University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Maori Development - Te Puni Kōkiri. 5.

<sup>100</sup> Salmond, A. (1985). Maori epistemologies. In J. Overing (Ed.), *Reason and Morality* (pp. 240 - 263). London, UK; New York, USA: Tavistock Publications. Salmond says of *Wānanga*, however, that it is “knowledge for activating ancestral power, including cosmological and ancestral histories – both expressed in a genealogical language of description since all matter proceeded from a common source; ritual practices; and *karakia* or formulae of power.” 242.

<sup>101</sup> Marsden, M. (2003). *Mātauranga Māori, Mātauranga Pākehā*. In *The Woven Universe: Selected Writings of Rev. Māori Marsden*. Edited by Te Ahukaramū Charles Royal. Published by the Estate of the Rev. Māori Marsden. p.75; Royal, T.A.C. (2004). *Mātauranga Māori and Museum Practice: A Discussion Paper*. Mauriora ki te Ao/Living Universe Ltd. 29-39.



- Wānanga knowledge that is esoteric and used “for activating ancestral power”.<sup>102</sup> Citing Anne Salmond,<sup>103</sup> Roberts and Wills state that ‘*mātauranga* and *wānanga* are regarded as exhaustible and destructible resources that must be carefully conserved by a group and only given or shared under the correct circumstances.’<sup>104</sup>

These different *hōhonutanga* between *te mātauranga*, *te mōhiotanga*, *te māramatanga* and *te wānanga* are helpful in distinguishing different types of knowing. In all of these ways of knowing the learning is intentional and conscious.

*Ngā hōhonutanga* between these four *kupu* are not always fully appreciated, as most Māori and Pākehā use *te mātauranga* as the generic term to describe both the body or pool of Māori knowledge itself as well as the type of knowledge.<sup>105</sup> Even when they know the distinctions, they will use the term *te mātauranga* more frequently than the other three.<sup>106</sup> This *whakapae* is

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<sup>102</sup> Roberts, R. M., & Wills, P. R. (1998). Understanding Maori Epistemology: A Scientific Perspective. In H. Wautischer (Ed.), *Tribal Epistemologies: Essays in the Philosophy of Anthropology* (pp. 43 - 71). Aldershot, UK: Ashgate Publishing. 49.

<sup>103</sup> Salmond, A. (1985). Maori epistemologies. In J. Overing (Ed.), *Reason and Morality* (pp. 240 - 263). London, UK; New York, USA: Tavistock Publications.

<sup>104</sup> Roberts & Wills, 1998: 49.

<sup>105</sup> Royal, T. A. C. (2004). *Matauranga Maori and Museum Practice: A Discussion Paper*. (pp. 1 - 76). Wellington, NZ: Te Papa National Services – Te Paerangi. 14.

<sup>106</sup> The education system in Aotearoa gives preference to the use of *te mātauranga* because of its role as providing Māori with education and learning founded on the tenets of Pākehā educational models, which are built on the scientific methodology. This approach has dominated the education of Māori since the mid-1800s and continues to do so. It could be argued that this philosophy and practice still dominate the education provided through *ngā kōhanga reo* (Māori language nests – early childhood- level education), *ngā kura kaupapa* (primary school-level education that is delivered in *te reo Māori*), *ngā whare kura* (secondary school-level education that is delivered in *te reo Māori*), and *ngā whare wānanga* (tertiary-level education that is delivered predominantly in *te reo Māori*). On *Ngā Kōhanga Reo*, see Hohepa, M. K. (1993). *Preferred Pedagogies and Language Interactions in Te Kohanga Reo*. Auckland, NZ: University of Auckland Research Unit for Māori Education; The Education Review Office. (1988). *Government review of Te Kohanga Reo*. Wellington, NZ New Zealand Government; Pōhatu, H. R., Stokes, K., & Austin, H. (2006). *Te ohonga ake o te reo: The re-awakening of Māori language: an investigation of kaupapa-based actions and change: Te Kōhanga Reo o Pūau Te Moananui a Kiwa, ngā Mahi Auaha (Centre of Innovation), 2003-2006*. Wellington, NZ: Ministry of Education; Cooper, G. (2004). *Te rerenga a te pīrere: a longitudinal study of Kohanga reo and Kura kaupapa Maori students. Pūrongo tuatahi = Phase 1 report*. Wellington, N.Z.: New Zealand Council for Educational Research. On *Ngā Kura Kaupapa* see New Zealand Education Review Office. (1995). *Kura Kaupapa Māori*. Wellington, NZ: Educational Review Office (ERO); Bishop, R. (1996). *Whakawhānaungatanga: Collaborative Research Stories*. Palmerston North, NZ: Dunmore Press.; Bishop, R., & Glynn, T. (2003 [1999]). *Culture Counts: Changing Power Relations in Education*. London, UK; New York, USA: Zed Books; Jenkins, K. E. H. K. (2000).

an example where the use of *te mātauranga* is preferred over the other *kupu*. It is easier to use one *kupu* rather than four to avoid possible confusion and to facilitate communication.

Royal, however, puts this down to ‘knowledge economics’ that dominates the Aotearoa/New Zealand economy, industry and education.<sup>107</sup> *Pākehā* have consolidated this development, as evident in the numerous reports to governments and departmental reports and papers.<sup>108</sup> As a consequence *ngā ariā* of *te mātauranga* are understood as being closely aligned to Euro-Western concepts of epistemology where more credence is given to knowledge sourced from the material, tangible, physical and visible elements of the universe. Knowledge sourced from the immaterial, intangible, spiritual and invisible elements is given limited recognition or is overlooked. However, a crucial factor that is shared by *te mātauranga*, *te mōhiotanga*, *te māramatanga* and *te wānanga* is that they are all derived from *te ao wairua*, and are imbued with *te wairua Māori*.

#### *Ko te mātauranga Māori – Māori Knowledge*

*Te Wāhanga Tuawhitu* (Chapter Seven) will analyse *te mātauranga Māori* and its relationship with *te Atuatanga* but there are three key reasons for analysing *te Mātauranga Māori* in this *Wāhanga*.

#### *Ko te mātauranga Māori nō Aotearoa anake – Māori Knowledge is from Aotearoa/New Zealand*

First, it is to acknowledge that while *te mātauranga Māori* is one of *ngā Mātauranga o Ngā Tāngata Whenua* it is peculiar to *te Tāngata Whenua* of Aotearoa/New Zealand. Its primary sources are located in Aotearoa/New Zealand and nowhere else although aspects of it can be

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*Haere tahi tāua: an account of aitanga in Maori struggle for schooling*. PhD thesis, University of Auckland, Auckland, NZ; Cooper, G. (2004). *Te rerenga a te pīrere: a longitudinal study of Kohanga reo and Kura kaupapa Maori students*. *Pūrongo tuatahi = Phase 1 report*. Wellington, N.Z.: New Zealand Council for Educational Research.

<sup>107</sup> Royal, T. A. C. (2004). *Matauranga Maori and Museum Practice: A Discussion Paper*. (Pp. 1 - 76). Wellington, NZ: Te Papa National Services – Te Paerangi. 10-13.

<sup>108</sup> Royal, 2004: 10-13.

found in other parts of the world, including Britain, Australia, France, Italy, Austria, Germany and the United States. This is in part due to Māori from Aotearoa/New Zealand having lived overseas and are continuing to live away from their homeland. A large amount of material culture and literature has been taken overseas by both Māori and *Pākehā* as they have travelled. Visitors to Aotearoa/New Zealand have also recorded and collected material and information. Some of it was gifted and taken to their homelands or to their funding organisations. In spite of the diaspora of Māori and some *Pākehā* from Aotearoa/New Zealand, and the relocation of Māori cultural material and literature, *te mātauranga Māori* has its home in Aotearoa/New Zealand and nowhere else.

### *Ko te Nuinga o te Reo Māori – The Significance of the Māori Language*

Second, *ngā kupu* (words, terms, phrases), *ngā whakaaro* (ideas, thoughts), *ngā ariā* (concept(s), theory, theories), *ngā kaupapa* or *ngā mātāpono* (philosophies, principles, theories) and *ngā raraunga* (data) that are in *te Reo Māori* do not translate directly or easily into English, and vice versa. Although English has been the first language for the majority of Māori living in Aotearoa/New Zealand since the latter half of the twentieth century and into this century, some knowledge of *te reo Māori* is essential in order to understand traditional Māori *kupu*, *whakaaro* etc. as well as recorded/written material in *te reo Māori*. *Te Reo Māori* not only expresses and validates *te Ao Māori* and *ngā tirohanga Māori* (Māori worldviews) it also ensures that Māori may continue to have some ownership and control of *te mātauranga Māori*, *te mōhiotanga Māori*, *te māramatanga Māori* and *te wānanga Māori*.<sup>109</sup>

### *He aha ngā Whakapapa Māori? – What is Māori Whakapapa?*

The third reason for considering *te mātauranga* in this *Wāhanga* is *te whakapapa*. *Te whakapapa* can refer to a genealogical tree that recalls names and sets out how they are linked to other names. These names can be brought together into groups that form *ngā whānau*, *ngā hapū*, and

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<sup>109</sup> Smith, 2000: 3.

*ngā iwi*. They can also be organised to form groups of names that collectively form *ngā whakaminenga o ngā iwi* (the federations of tribes). These *whakaminenga* may be collectively identified under the name of an eponymous *tīpuna* (ancestor) or *he waka* (a canoe) that brought the original *ngā tīpuna* to Aotearoa/New Zealand. Thus, *ngā whakapapa* provide names and give information on how those names are linked. *Ngā whakapapa* can be regarded as being similar to *Pākehā* taxonomic systems.

However, *ngā whakapapa* do more than that. *Ngā whakapapa* provide frameworks that record, recall and explain the past and present *pūrākau* (story/stories, account(s), myth(s), narrative(s)) of *ngā tangata* (individuals) and *ngā tāngata* (the people). *Ngā whakapapa* include the multitude of past/present *pūrākau* that go with each name and, in so doing, they can provide the origin of the name, an approximate chronological location of the bearer of the name, and the histories of *ngā tangata*, *ngā whānau* (families), *ngā hapū* (clans), *ngā iwi* (tribes), *ngā waka* (canoes) and *ngā whakaminenga o ngā iwi* (federations of tribes). The names are given lives. Meaning is given to the names and to the name bearers. Thus *ngā whakapapa* are not static or theoretical but are flexible, living and dynamic.

As a verb *whakapapa* describes the act/action, both intellectual and physical, of either putting something that is animate/inanimate, physical/intangible, material/spiritual into layers or causing them to be layered. The whole purpose is to show relationships: the structure can show familial and generational relationships as well as obligations and reciprocity. As Ani Mikaere points out *te whakapapa* 'is inherently non-hierarchical in structure and purpose, serving to link all facets of creation in a complex web that extends in all directions and into infinity.'<sup>110</sup> Ani Mikaere attributes the practice of interpreting *te whakapapa* hierarchically to the 'Western practice of reading and writing from the top of the page to the bottom means that written whakapapa is almost always represented on the page in a form that to the

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<sup>110</sup> Mikaere, A. (2011). *Keynote: From Kaupapa Maori Research to Re-Searching Kaupapa Maori: Making Our Contribution to Maori Survival*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Maori Research in the 21st Century, Pipitea Marae, Wellington, NZ. 35.

Western mind implies hierarchy, that is, from top to bottom and from left to right. It has even become common for speakers to use phrases such as “ka heke iho” when reciting whakapapa to indicate notions of descent from ancestors reflecting, I suspect, the way that they visualise what they have learnt in written form.’<sup>111</sup> In contrast *te whakapapa* can be read from right to left **and/or** left to right depending on the purpose of the person recalling or reading it. It can also be recalled/read from the names and *pūrākau* either at the bottom, which are usually the names and *pūrākau* most recently added, or from those at the top which may be the names and *pūrākau* at the very beginning of *te whakapapa*. The person recalling/reading *te whakapapa* decides where to begin on the framework, which parts to recall and which parts to emphasis or omit. Again, this all depends on the intention of the person recalling/reading *te whakapapa*.

*Te whakapapa* is also used by Māori to record, recall and explain the names and stories of every aspect of creation whether animate and inanimate, seen and unseen. It is not limited to recording, recalling and explaining the past and present of Māori and, by definition, humanity. *Te whakapapa* incorporates everything that exists. In doing so *te whakapapa* explains how and why Māori are interconnected with the whole of creation and the same for everything else in creation, which includes the spiritual, animate and inanimate components. For example, *ngā hau* (the winds) have a *whakapapa* as they are the children and descendants of *Tāwhirimātea* (*te atua* and personification of all winds), so too have all reptiles and fresh and sea water fish and creatures who are the children and descendants of *Tangaroa* (*te atua* and personification of the sea, rivers and lakes).<sup>112</sup>

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<sup>111</sup> Mikaere, 2011: 35.

<sup>112</sup> Buck, Peter (Te Rangi Hīroa). (1970 [1949]). *The Coming of the Maori*. Wellington, NZ.: Maori Purposes Funds Board and Whitcombe and Tombs Ltd. Pp. 440-441, 445, 457-459; Roberts, Mere., Norman, Waerete., Minhinnick, Nganeko., Wihongi, Del., & Kirkwood, Carmen. (1995). Kaitiakitanga: Maori Perspectives on Conservation. *Pacific Conservation Biology*, 2, 7-20; Roberts, Roma Mere, & Wills, Peter R. (1998). Understanding Maori Epistemology: A Scientific Perspective. In H. Wautischer (Ed.), *Tribal Epistemologies: Essays in the Philosophy of Anthropology* (pp. 43 - 71). Aldershot, UK: Ashgate Publishing; Roberts, Mere., Haami, Brad., Benton, Richard., Satterfield, T., Finucane, M.L., Henare, Manuka., & Henare, M. (2004). Whakapapa as a Māori Mental Construct: Some Implications for the Debate over Genetic Modification of Organisms. *The Contemporary Pacific*, 16(1), 1-28;

Since contact with *Pākehā* began, *ngā whakapapa* have been used to record, recall and explain every aspect of creation that Māori have learned here in Aotearoa/New Zealand and/or encountered beyond the shores of Aotearoa/New Zealand. In so doing, Māori have taken what is *nō tāwāhi* (foreign, from overseas) and have abandoned what is no longer useful or needed, adopted new learnings, and adapted new knowledge as they have located/incorporated it within a *whakapapa* framework that is still termed *te mātauranga Māori*.<sup>113</sup> In this context *te mātauranga Māori* provides a structure. New layers of knowledge and understanding have been and continue to be created, discovered and adapted by Māori as Māori have delved deeper into *ngā kete e toru a Tāne* (the three baskets of Tāne) and/or have ascended *te poutama* (the stairway to heaven that Tāne climbed to obtain and bring down to humanity *ngā kete e toru*).<sup>114</sup> An example of this is the discovery of additional healing properties that plants used in traditional *rongoa* (medicine, treatments) and *tikanga Māori* possess.<sup>115</sup>

#### *Ngā mātauranga o ngā Tāngata Whenua me ngā mātauranga Euro-Western – Indigenous Knowledges and Euro-Western Knowledges*

Encounters between *ngā Tāngata Whenua* and Euro-Westerners have often harmed *ngā Tāngata Whenua*. In Jamaica *ngā Tāngata Whenua* were completely annihilated as a result of their encounter with Christopher Columbus and the Spaniards who followed him. In Central and South America populations of *ngā Tāngata Whenua* were decimated as a result of their

<sup>113</sup> Kaa, Hirini. (2012). Sex, Sin and Salvation: Māori Morality through a Christian Lens. *Te Pouhere Kōrero: Māori History, Māori People*, 6: 27. Cited in Connor, George. (2012). *Whāia te Atuatanga: theological education, text books, Te Rau College, cultures and contexts*. (MA), Massey University. 10.

<sup>114</sup> See Marsden, M. (1992 [1975]). God, Man and Universe: A Maori View. In M. King (Ed.), *Te Ao Hurihuri - The World Moves On: Aspects of Māoritanga*. (pp. 143 - 163). Auckland, N.Z.: Octopus, Reed Books. (Reprinted from 1977)

<sup>115</sup> Lange, Raeburn. (1972). *The revival of a dying race : a study of Maori health reform, 1900-1918, and its nineteenth century background*. (M.A. Thesis), University of Auckland, NZ; Jones, R. G. (2000). *Rongoa Maori and Primary Health Care*. (MPH Thesis), University of Auckland, Auckland, NZ. Retrieved from <http://www.nrw.co.nz/content/view/36/44/> Accessed on 13/05/2008; The Editor. (2008). Demystifying Rongoa Māori: Traditional Maori Healing. *Best Practice Journal*, 13(May 2008), 32-36; Mildon, Charlotte. (2011). Te Romiromi o Tohungatanga. Retrieved from [www.aiohealing.com](http://www.aiohealing.com) Accessed on 02/03/2013; Ahuriri-Driscoll, A., Baker, V., Hepi, M., Hudson, M., Mika, C., Tiakiwai, S.-J. (2008). The Future of Rongoa Maori Wellbeing and Sustainability: A Report for Te Kete Hauora, Ministry of Health. Wellington, NZ: Institute of Environmental Science and Research Ltd. (ESR), Te Whare Wānanga o Awanui-a-rangi, Ngā Ringa Whakahaere o te Iwi Māori.

encounters with the Spanish and Portuguese conquistadors and settlers. Over the centuries they were aided by academics and researchers from Britain, Europe and North American universities, research centres and organisations such as museums who undermined and attempted to destroy *ngā mātauranga o ngā Tāngata Whenua* in their quest to acquire it and to 'civilise' *ngā Tāngata Whenua* by imposing their own 'systems of law, knowledge and worldviews on Indigenous Peoples'.<sup>116</sup> This action on the part of the Euro-Western colonisers and postcolonialists has been described as 'cultural imperialism'<sup>117</sup>. It has been met with some resistance by *ngā Tāngata Whenua* but far too often they have been too confused, too weak (spiritually, physically, and psychologically), lacking leadership, and lacking unity to withstand the pressure and power of the 'dominating center of the system'.<sup>118</sup>

In her book on *Indigenous Research Methodologies*, Bagele Chilisa writes:

...current academic research traditions are founded on the culture, history, and philosophies of Euro-Western thought and are therefore indigenous to the Western academy and its institutions. These methodologies exclude from the knowledge production the knowledge systems of formerly colonized, historically marginalized, and oppressed groups which today are most often represented as Other and fall under broad categories of non-Western, third world, developing, underdeveloped, First Nations, indigenous peoples, third world women, African American women, and so on.<sup>119</sup>

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<sup>116</sup> UN Dept. of Economic and Social Affairs, 2009: p.66; Battiste, M. (1993). Indigenous Knowledge: Foundations for First Nations. *WINHEC Journal*, 1(1), Pp. 1-2.

<sup>117</sup> Whitt, 2009: p.3. Whitt cites Herbert Schiller who describes 'cultural imperialism' as "The sum of the processes by which a society is brought into the world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system."

<sup>118</sup> See: Denzin, N. K., & Lincoln, Y. S. (c2008). Introduction: Critical Methodologies and Indigenous Inquiry. In N. K. Denzin, Y. S. Lincoln & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (pp. 1 - 20). Los Angeles, USA; London, UK; New Delhi, India; Singapore: Sage Publications; UN Dept. of Economic and Social Affairs (2009). Report on the State of the World's Indigenous Peoples (pp. 1 - 238). New York, USA: United Nations Secretariat; Churchill, W. (1997). *A Little Matter of Genocide: Holocaust and Denial in the Americas. 1492 to the Present*. San Francisco: City Lights Books; Belich, James (2001). *Paradise reformed: a history of the New Zealanders from the 1880s to the year 2000*. Auckland, N.Z.: Allen Lane the Penguin Press;

<sup>119</sup> Chilisa, B. (2012). *Indigenous Research Methodologies*. Thousand Oaks, California: Sage Publications. 1-2.

Chilisa is not alone in her criticism of the treatment that *ngā Tāngata Whenua* have received from the Euro-Western academy and its institutions, including those located within colonised and post-colonised<sup>120</sup> countries like the United States of America, Canada, Australia, Aotearoa/New Zealand and Botswana.<sup>121</sup>

*Ngā Tāngata Whenua* have been researched exhaustively by professional and amateur anthropologists, sociologists, medical researchers and practitioners, and scientists. As a result of their experiences *ngā Tāngata Whenua* have become highly suspicious of academics and researchers. Far too many of these researchers have conducted projects on *ngā Tāngata Whenua*, some for long periods of time, and have not respected or preserved the dignity and intellectual property rights of *ngā Tāngata Whenua* and have given little in return. Linda Tuhiwai Smith describes this sense of violation when she says:

Just knowing that someone measured our ‘faculties’ by filling the skulls of our ancestors with millet seeds and compared the amount of millet seed to the

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<sup>120</sup> There has been considerable debate on the meaning of the term ‘post-colonial’. See: Gandhi, L. (1998). *Postcolonial Theory: A Critical Introduction*. New York: Columbia University Press. Pp. 3-4; Loomba, A. (1998). *Colonialism / Postcolonialism*. London, UK: Routledge. 7-14; Ania Loomba, Suvir Kaul, Matti Bunzl, Antoinette Burton and Jed Esty. (c2005). Beyond what? : an introduction. In A. Loomba, S. Kaul, M. Bunzl, A. Burton & J. Esty (Eds.), *Postcolonial Studies and beyond*. Durham, NC: Duke University Press; Slemon, S. (1999 [1995]). The Scramble for Post-colonialism. In B. Ashcroft, Gareth Griffiths and Helen Tiffin (Ed.), *The Post-colonial Studies Reader* (pp. 45 - 52). London, UK: Routledge. Here I am using postcolonial to refer to those countries and territories that either received or seized their independence from the European and North American colonial powers that once ruled them.

<sup>121</sup> See: Said, Edward (1979). *Orientalism*. New York, USA: Vintage Books; Boahen, A. A. (1987). *African Perspectives on Colonialism*. Baltimore, Maryland: John Hopkins University Press; Churchill, W. (1997). *A Little Matter of Genocide: Holocaust and Denial in the Americas. 1492 to the Present*. San Francisco: City Lights Books; Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press; Battiste, M. (Ed.). (2000). *Reclaiming Indigenous Voice and Vision*. Vancouver, Toronto, Canada: UBC Press; Ashcroft, B. (2001). *Post-Colonial Transformation*. London: Routledge; Battiste, M. (2007). Research Ethics for Protecting Indigenous Knowledge and Heritage: Institutional and Researcher Responsibilities. In Denzin, Norman K. and Michael. D. Giardina (Eds.), *Ethical Futures in Qualitative Research*. (pp. 111 - 132). Walnut Creek, CA. Left Coast Press; Denzin, Norman K., Yvonna S. Lincoln and Linda Tuhiwai Smith (Eds.). (c2008). *Handbook of critical and indigenous methodologies*. Los Angeles, USA: Sage Publications; Valentine, H. (2009). *Kia Ngāwari ki te Awatea: The relationship between Wairua and Maori well-being: A psychological perspective*. PhD. Psychology, Massey University, Palmerston North. Retrieved from <http://mro.massey.ac.nz/bitstream/handle/10179/1224/02whole.pdf?sequence=1>. 14-23; Whitt, Laurelyn (2009). *Science, Colonialism and Indigenous Peoples: The Cultural Politics of Law and Knowledge*. Cambridge, UK; New York, USA: Cambridge University Press.



capacity for mental thought offends our sense of who and what we are. It galls us that Western researchers and intellectuals can assume to know all that it is possible to know of us, on the basis of their brief encounters with some of us. It appals us that the West can desire, extract and claim ownership of our ways of knowing, our imagery, the things we create and produce, and then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and own nations. It angers us when practices linked to the last century, and the centuries before that, are still employed to deny the validity of indigenous peoples' claim to existence, to land and territories, to the right of self-determination, to the survival of our languages and forms of cultural knowledge, to our natural resources and systems for living within our environments.<sup>122</sup>

It is for these reasons that in the development of research methodologies *ngā Tāngata Whenua*, including Māori in Aotearoa/New Zealand, have been wary of positivist and post-positivist research methods if not totally opposed to them.

*Ka whawhai tonu ake ngā Tāngata Whenua – Resistance by Indigenous Peoples continues.*

There is a long history of *ngā Tāngata Whenua* resisting Euro-Western conquest and cultural hegemony. Since the 1970s this resistance has (re-)gained momentum. There are international networks of *ngā Tāngata Whenua* that support *ngā tangata* and groups, provide advice, and organise *te tangata* and group exchanges at national and international levels. The plight of *ngā Tāngata Whenua* was acknowledged at the international level by the United Nations General Assembly decision in 1993 to declare 1994–2004 as the First International Decade of the World's Indigenous Peoples and in 2004 to declare 2005–2015 as the Second Decade. A review by the National Geographic News of the First Decade, in October 2010, stated that while 'indigenous issues are receiving more political attention worldwide, observers say that

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<sup>122</sup> Smith, L.T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press. 1.

most indigenous people remain mired in poverty. Hunter-gatherer groups, in particular, are facing persecution and attacks on their way of life.’<sup>123</sup>

For over twenty years considerable work had also been underway on a draft United Nations’ Declaration on the Rights of Indigenous Peoples that was finally agreed to by the UN General Assembly on 13 September 2007. Australia, Canada, New Zealand and the United States were the only member states that opposed the Declaration, but all four have subsequently endorsed it. There have been some advances but there are continuing problems and tensions experienced by *ngā Tāngata Whenua* both at local and national levels. Many of these problems are deeply entrenched particularly regarding land, resources, and the retention of languages and intellectual property rights.

*Te mātauranga Māori* has received the same treatment as other *mātauranga o Ngā Tāngata Whenua* - and Māori people have been treated in the same way as their *mātauranga*. Writing about her experiences in academia, Ani Mikaere says:

During my early years as an academic the racism and colonialism I encountered in the university system came as a shock. I had not realised that educated people were capable of being so ignorant! Our Pākehā colleagues saw no problem with conducting research “on” Māori, regarding as churlish our disinterest in their “findings” and expecting universal acknowledgement as indigenous experts. They appeared genuinely surprised when we rejected invitations to join their research teams on projects over which we had no control. That surprise, it should be added, rapidly turned to irritation and even anger when on occasion they required nominal Māori involvement to lend credibility to a research proposal but found us uncooperative. They used their already well-established reputations to secure access to contestable funding, thereby cementing their own privileged positions as senior researchers while

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<sup>123</sup> Lovgren, S. (2010). UN Decade of Indigenous People Ending to Mixed Reviews. *National Geographic News*. Retrieved from <http://news.nationalgeographic.com/news/pf/40160904.html> Accessed on 08/06/2012.

denying opportunities to more junior colleagues to gain experience through the pursuit of their own research interests.<sup>124</sup>

There are numerous anecdotal accounts that are similar to Ani Mikaere's story.<sup>125</sup> These are from Māori who have worked and many are still working in universities and tertiary institutes in Aotearoa/New Zealand.<sup>126</sup> This kind of behaviour among academics is not isolated to the University of Waikato. Linda Tuhiwai Smith states that 'the term "research" is inextricably linked to European imperialism and colonialism. The word itself, "research", is probably one of the dirtiest words in the indigenous world's vocabulary...The ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history that still offends the deepest sense of our humanity.'<sup>127</sup>

It was this kind of treatment and attitude that encouraged Māori academics to develop *Te Kaupapa Māori* and *Te Kaupapa Māori Research* and to the establishment of *Te Pae o te Māramatanga*.<sup>128</sup> It was this kind of treatment and attitude that led to establishment of *ngā Whare Wānanga* (tertiary level educational institutes) such as *Te Wānanga o Raukawa*, based in Ōtaki, *Te Whare Wānanga o Aotearoa*, based in Te Awamutu, and *Te Whare Wānanga o Awanui-ā-rangi*, based in Whakatāne. It was also this treatment and attitude, and frustration at the

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<sup>124</sup> Mikaere, A. (2011). *Keynote: From Kaupapa Maori Research to Re-Searching Kaupapa Maori: Making Our Contribution to Maori Survival*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Maori Research in the 21st Century, Pipitea Marae, Wellington, NZ. 29.

<sup>125</sup> Irwin, Kathie. (1997 [1992]). *Becoming an Academic: Contradictions and Dilemmas of a Māori Feminist*. In S. Middleton & A. Jones. (Eds.), *Women and Education in Aotearoa 2* (52-67). Auckland, NZ: Auckland University Press with Bridget Williams Books; Cram, Fiona. (1997). *Developing Partnerships in Research: Pākehā Researchers and Māori Research. Sites*, 35(Spring 1997), 44 - 63.

<sup>126</sup> Hook, G. (2010). A National Māori University. *MAI Review*, 2010(2), 1-16.

<sup>127</sup> Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press. 1.

<sup>128</sup> Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: a Maori approach to creating knowledge. *Qualitative Studies in Education*, 11(2), 199-219; Bishop, R. (1999). *Kaupapa Maori Research: An indigenous approach to creating knowledge*. In N. Robertson (Ed.), *Maori and psychology: research and practice - The proceedings of a symposium sponsored by the Maori and Psychology Research Unit*. Hamilton, NZ: Maori & Psychology Research Unit; Bishop, Russell. (2003). Changing Power Relations in Education: Kaupapa Māori Messages for "Mainstream" Education in Aotearoa/New Zealand. *Comparative Education*, 39(2, Special Number (27)), 221 - 238.

resistance encountered at St John's College that encouraged *Te Pihopatanga o Aotearoa* under Bishop Whakahuihui Vercoe to establish *Te Whare Wānanga o Te Pihopatanga o Aotearoa*.

### *Ngā Kaupapa Māori – Māori Philosophies based on Māori principles and values*

#### *Ko te Whakapapa o Te Kaupapa Māori – The foundations of Kaupapa Māori*

Since the 1840s there has been Māori activism and resistance to *Pākehā* hegemony in Aotearoa/New Zealand.<sup>129</sup> In the 1840s and 1860s this culminated in several attempts at armed resistance.<sup>130</sup> The Māori Prophetic Movements, which S Percy Smith and Elsdon Best believed existed prior to the 1830s<sup>131</sup>, began in earnest from the early 1830s onward.<sup>132</sup> On one hand these Movements can be regarded as Māori adjusting to *te whakapono hou* (the new religion) of the missionaries and adapting Christian beliefs and practices to *te Ao Māori* (the Māori world). On the other hand they can be regarded as attempts by Māori to resist being 'civilised' through religious assimilation and integration initially by the missionaries but continued by clergy of the *Pākehā* settler churches and by *Pākehā* with support from some Māori in general. There were also many attempts at non-violent resistance. *Parihaka* in *Taranaki* in the 1870s and 1880s, and *Maungapohatu* in the *Urewera* in the 1910s are two prominent examples of this.<sup>133</sup> Although Māori found themselves increasingly disempowered

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<sup>129</sup> See: Belich, J. (1996). *Making peoples: a history of the New Zealanders: from Polynesian settlement to the end of the nineteenth century*. Auckland, N.Z.: Allen Lane; Walker, R. (2004). *Ka Whawhai Tonu Mātou: Struggle Without End*. Auckland, NZ: Penguin Books.

<sup>130</sup> Belich, 1996: Pp.206-211, 235-246; Walker, 2004: 110-156.

<sup>131</sup> Smith, S. Percy. (1900). Wars of the Northern Against the Southern Tribes of New Zealand in the Nineteenth Century. *Journal of the Polynesian Society.*, 9(3/35), 145-168. 165-166; Best, Elsdon. (1977 [1925]). *Tuhoe: The Children of the Mist*. (3rd ed., 1977). (Vol. 1). Wellington, NZ; Sydney, NSW, Aust; London, UK: A.H. & A. W. Reed Ltd; Both are cited in Elsmore, Bronwyn. (1999 [1989]). *Mana From Heaven: A Century of Maori Prophets in New Zealand*. Tauranga, NZ: Moana Press. 4-6.

<sup>132</sup> Lyons, Daniel P. (1975). An Analysis of Three Maori Prophet Movements. In H. Kawharu. (Ed.), *Conflict and Compromise: Essays on the Maori Since colonisation*. (pp. 55-79). Auckland, NZ: Reed Publishing (NZ) Ltd.; Misur, Gilda, Z. (1975). From Prophet Cult to Established Church: The Case of the Ringatū Movement. In H. Kawharu (Ed.), *Conflict and Compromise: Essays on the Maori Since colonisation*. (pp. 97-118). Auckland, NZ: Reed Publishing (NZ) Ltd.; Elsmore, 1999 [1989]: 3-21;

<sup>133</sup> See: Scott, Dick. (1975). *Ask That Mountain: The Story of Parihaka*. Auckland, NZ: Heinemann; Binney, Judith., Chaplin, Gillian., & Wallace, Craig. (1990). *Mihaia: The Prophet Rua Kenana and His Community on Maungapohatu*. Auckland, NZ: Auckland University Press.; Belich, 1996: Pp.206-211, 235-246; Walker, 2004: Pp. 156-159.

and marginalised by *Pākehā*-dominated governments locally, regionally, provincially and nationally and in the courts, Māori have continued to resist establishment authority.<sup>134</sup> On political, economic social and judicial levels *Te Tiriti o Waitangi* may have been forgotten or dismissed by many *Pākehā* until 1974-75, but never by the majority of Māori.<sup>135</sup>

The 1970s saw a revitalisation of all facets of *tikanga Māori* as a result of political activism by groups and organisations such as *Ngā Tamatoa*<sup>136</sup>, *Te Kotahitanga* Movement<sup>137</sup>, and the Waitangi Action Committee (WAC)<sup>138</sup>. These groups united Māori and *Pākehā* across the country. Another group, *Te Rōpu o te Matakite*, organised the 1975 Māori Land March.<sup>139</sup> Part of the *Ngāti Whātua ki Orakei hapū*, under the leadership of Joe Hawke, gained national Māori and some *Pākehā* support when they occupied *Takaparawha* (Bastian Point) in Auckland in 1977-78.<sup>140</sup> The New Zealand Māori Council<sup>141</sup> and other groups also organised protest

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<sup>134</sup> See: Durie, M. (1998). *Te Mana Te Kāwanatanga: The Politics of Self Determination*. Auckland: Oxford University Press; Hill, R. S. (2004). *State authority, indigenous autonomy: Crown-Māori relations in New Zealand/Aotearoa 1900-1950*. Wellington, NZ: Victoria University Press; Hill, R. S. (2009). *Māori and the State : Crown-Māori relations in New Zealand/Aotearoa, 1950-2000*. Wellington, N.Z.: Victoria University Press; Walker, 2004; Ward, A. (1999). *An unsettled history: Treaty claims in New Zealand today*. Wellington, NZ: Bridget Williams Books; Consedine, R., & Consedine, J. (2001). *Healing Our History: The Challenge of the Treaty of Waitangi*. Auckland: Penguin.

<sup>135</sup> Tunks, Andrea. (2002). Rangatiratanga, Partnership and Protection. In M. Kawharu (Ed.), *Whenua: Managing Our Resources*. (pp. 322-340). Auckland, NZ: Reed Publishing; Maaka, Roger, & Fleras, Augie. (2005). *The Politics of Indigeneity: Challenging the State in Canada and Aotearoa New Zealand*. Dunedin, NZ: University of Otago Press. Pp. 97-153; Belgrave, Michael, Kawharu, Merata, Williams, David, & Kawharu, I. Hugh (Eds.). (2005). *Waitangi revisited: perspectives on the Treaty of Waitangi*. South Melbourne, Vic., Aust: Oxford University Press; Hill, Richard S. (2009). *Māori and the State: Crown-Māori relations in New Zealand/Aotearoa, 1950-2000*. Wellington, N.Z.: Victoria University Press.

<sup>136</sup> See Poata-Smith, 1996: 102-103; Walker, 2004: 208-209, 210-212; Harris, 2004: 24-28.

<sup>137</sup> Paterson, L. (2004). Mana Māori motuhake: Challenges to 'kāwanatanga' 1840-1940. In T. M. Ka'ai, J. Moorfield, M. Reilly & S. Mosley (Eds.), *Ki Te Whaiao: An Introduction to Maori Culture and Society*. (pp. 163 - 170). Auckland, NZ: Pearson Education NZ. 169-170; Walker, 2004: 152-153, 165, 170-171, 172-175. All of these activist and resistance groups started with the Kotahitanga Movement that began in 1834. Te Kotahitanga Movement was the first attempt to unify Māori across the country into one body. Unfortunately it did not succeed but a small core group of its members persisted and were involved other organisations such as Te Kingitanga, the Ratana Church, the Māori Women's Welfare League, the National Māori Council and the Māori Congress, all of which still exist in 2013. See: Keane, B. (18 June 2012). Kotahitanga - unity movements. Retrieved from <http://www.TeAra.govt.nz/en/kotahitanga-unity-movements/4> Accessed on 03/07/2012

<sup>138</sup> Walker, 2004: 220-221, 229-36; Poata-Smith, 1996: 105.

<sup>139</sup> Harris, 2004: 68-77; Walker, 2004: 212-215; Poata-Smith, 1996: 104

<sup>140</sup> Walker, 2004: 215-219, 235; Harris, 2004: 78-87; Poata-Smith, 1996: 104-105.

<sup>141</sup> Walker, 2004: 203-212, 214, 246-247, 263-265, 292;

actions and some, as in the case of the New Zealand Māori Council, involved taking the Crown to court.

*Te Reo Māori me ōna tikanga* has also undergone a re-genesis through the establishment of *ngā Kohanga Reo*, *ngā Kura Kaupapa*, *ngā Kura Tuarua*, *ngā Whare Kura*, and *ngā Whare Wānanga*. All of this activity was enhanced when *te Reo Māori* was recognised as an official language of this country in 1987.<sup>142</sup> Where previously Māori were struggling for cultural survival, in the 2010s some Māori are talking about cultural development as their confidence grows in regard to *ngā tikanga Māori* and *te Reo Māori me ōna tikanga*.<sup>143</sup> Internationally Māori stand alongside other *Tāngata Whenua* who are still struggling to ensure the survival of their identity, their cultures and their languages, and to regain their land and resources.

#### *Kaupapa Māori – Māori Philosophy*

*He aha te kupu nei ko 'te Kaupapa Māori'? – What is this term 'Kaupapa Māori'?*

*Te Kaupapa Māori* has existed for as long as there have been Māori in Aotearoa/New Zealand. Aspects of it probably existed prior to that given the numerous commonalities that Māori share with their Polynesian relatives in philosophies, theologies, principles and values.<sup>144</sup> Graham Smith described it as 'the philosophy and practice of being and acting Māori'.<sup>145</sup>

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<sup>142</sup> See: Te Paepae Motuhake. (April 2011). *Te Reo Mauriora: Te Arotakenga o te Rangi Reo Maori me te Rautaki Reo Maori - Review of the Maori Language Sector and the Maori Language Strategy*. (pp. 1 - 93). Wellington, NZ: Ministry of Maori Development - Te Puni Kōkiri; Harris, 2004: 44-57.

<sup>143</sup> Winiata, W. (24 May 2012). [Personal Communication]. See also: Eketone, A. (2008). Theoretical underpinning of Kaupapa Maori directed practice. *MAI Review*, 1(Target Article), 1-11.

<sup>144</sup> See: Beckwith, M. (1941). Polynesian Mythology. In T. P. Society (Ed.), *Polynesian Anthropological Studies* (Vol. Memoirs of the Polynesian Society, Vol. 17, pp. 19-35). Wellington, New Zealand: The Polynesian Society; Bellwood, P. (1987 [1978]). *The Polynesians: Prehistory of an Island People* (Revised ed.). London: Thames and Hudson; Buck, P. H. (1982). *The Coming of the Maori* (First ed.). Wellington, NZ. Maori Purposes Funds Board and Whitcombe and Tombs Ltd.

<sup>145</sup> Smith, G. H. (1992). *Tāne-Nui-a-Rangi's Legacy ...Propping up the Sky: Kaupapa Maori as Resistance and Intervention*. Paper presented at the New Zealand Association for Research in Education (NZARE)/Australia Association for Research in Education (AARE) Joint Conference, Deakin University, Aust, p. 1; Cited in Bishop, R. (1996). *Collaborative Research Stories: Whakawhanaungatanga*. Palmerston North, NZ: Dunmore Press. p. 12.

Bishop states that *Te Kaupapa Māori* ‘assumes the taken-for-granted social, political, historical, intellectual and cultural legitimacy of Māori people, in that it is a position where “Māori language, culture, knowledge and values are accepted in their own right” ’.<sup>146</sup> As a distinct *kaupapa* (philosophy, theory), *Te Kaupapa Māori* has grown significantly since the 1980s and 1990s, especially in education but increasingly in other fields such as medicine (psychology, counselling, and nursing), social services and conservation. *Te Kaupapa Māori* has been pursued in universities, polytechnics and research centres and institutes to provide an *āhurutanga* (safe space) where Māori academics and researchers can ‘explore, try out, select and fashion thinking which offers an intellectual rationale and emotional peace of mind and heart for why and how [they] do things in the way that [they] do, as [they] pursue mauri-ora in kaupapa that [they are] active in.’<sup>147</sup>

Māori academics have at times privileged the phrase ‘*Kaupapa Māori* theory and practices’, while on other occasions they use the term ‘*Kaupapa Māori*’<sup>148</sup>. Anaru Eketone points out that:

For many in the Māori community *Kaupapa Māori* usually refers to a group or organisation that operates using Māori cultural values, such as the Māori language schools (*Kura Kaupapa Māori*). In academic circles ‘*Kaupapa Māori*’ usually refers to a Māori philosophical approach to a field of practice or theory that focuses on challenging well-established Western ideas about knowledge. These two are often talked about as though they are the same thing: but are they?<sup>149</sup>

Eketone asks if they are the same and then proceeds to argue that they are different. In *ngā hāpori Māori* (Māori community/communities), *Te Kaupapa Māori* is an undertaking by Māori

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<sup>146</sup> Bishop, 1996: 12. Cited in Eketone, 2008: 2.

<sup>147</sup> Pohatu, T. (30 July 2006). *Kaupapa Maori Elements: A time for reflection*. Paper presented at the ehui Discussion Forum: ‘*Kaupapa Maori Elements*’ Wānanga, kaupapamaori.com.

<sup>148</sup> Smith, G. H. (1997). *Kaupapa Maori: Theory and Praxis*. (PhD. Thesis). University of Auckland, Auckland, NZ; Pihama, L. E. (5 - 6 May 2011). *Keynote: A Conversation about Kaupapa Maori Theory and Research*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Maori Research in the 21st Century, Pipitea Marae, Wellington, NZ. Pp.49-55; Eketone, A. (2008). Theoretical underpinning of Kaupapa Maori directed practice. *MAI Review*, 1(Target Article), Pp.1-11; Mahuika, R. (2008). Kaupapa Maori theory is critical and anti-colonial. *MAI Review*, 3(4), Pp.1-16.

<sup>149</sup> Eketone, 2008: 1.

to re-introduce and re-enforce cultural values that have waned in importance and practice. In the academic arena, however, *Te Kaupapa Māori* is a *kaupapa* (philosophy) that is aimed at bringing about political change in opposition to the dominant ‘Western ideas about knowledge’.<sup>150</sup> In effect, however, for both contexts *Te Kaupapa Māori* is a political, social and economic *kaupapa* aimed at bringing about change for Māori and, at the same time, bring about changes for *Pākehā*.

The term ‘*Kaupapa Māori*’ (including its theories and practices), whether it is used in *ngā hāpori Māori* or in *ngā Whare Wānanga*, has its foundations in *ngā kaupapa me ngā tikanga Māori o ngā wā o mua* (traditional Māori philosophies and practices/culture). Although many Māori do not always realise or acknowledge it, today *ngā kaupapa me ngā tikanga Māori* are also informed, guided and determined by *ngā kaupapa nō tāwāhi* (philosophies and theories from other countries). The questions that need to be asked are: how recently has this occurred? Can *ngā kaupapa me ngā tikanga Māori* be considered *tūturu Māori* (authentically Māori)? How can this be determined? What would happen if certain *kaupapa me ngā tikanga Māori* were determined not to be *tūturu Māori*? What about philosophies, theories and practices that are hybrids of *Te Kaupapa Māori* and *kaupapa Pākehā*? Should they be rejected or should they be acknowledged as such? Should they be included in *te mātauranga Māori*?

The academic world assumes that *ngā akoranga* (academic disciplines) are founded on one or more philosophy and/or theory. These philosophies and theories inform, guide and can determine practice(s). Thus, it is in the academic world that *Te Kaupapa Māori* is seen to be a theory and the application of that theory. This is not the only place, though, that *Kaupapa Māori* is utilised. *Ngā Kohanga Reo*, *ngā Kura Kaupapa Māori*, and *ngā Whare Kura* are founded on *Te Kaupapa Māori*.

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<sup>150</sup> Eketone, 2008: 1.



While *Te Kaupapa Māori* is grounded in *ngā kaupapa me ngā tikanga Māori*, it is nevertheless informed and influenced by *ngā kaupapa nō tāwāhi*. Critical theory<sup>151</sup> is one such *kaupapa*<sup>152</sup>, in particular its ‘notions of critique, resistance, struggle and emancipation.’<sup>153</sup> Referring to Graham Smith’s writings, Anaru Eketone says that ‘Kaupapa Māori Theory developed out of a description of the alignment of Critical Theory and Kaupapa Māori praxis in [his] writings of the late 1980s.’<sup>154</sup> The analysis and criticism of capitalism by Max Horkheimer, Theodor Adorno, Antonio Gramsci, Jean Baudrillard and Jürgen Habermas and others have influenced the advocates of *Te Kaupapa Māori*. However, so too have the works of Edward Said, Michel Foucault, Frantz Fanon and Paulo Freire and others with their analysis and criticism of colonialism, postcolonialism, modernism, postmodernism, positivism and numerous other ‘-isms’.

From a *Pākehā* perspective, one of the criticisms of the influence of Critical Theory on *Te Kaupapa Māori* is that it situates *Te Kaupapa Māori* politically on the Left. This perspective reflects the tendency for *Pākehā* to divide the world into political dualisms of Right-wing/Left-wing, Fascist/Communist, and National/Labour. Consequently *Te Kaupapa Māori* is shelved among Left-wing, Communist and Labour theories and philosophies. From a Māori perspective that perceives the world holistically, *Te Kaupapa Māori* is neither on the Left nor on the Right but is located where most Māori are: at the centre. This places Māori in an ideal

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<sup>151</sup> Critical theory is a theory and practice developed by members of the Institute for Social Research in Frankfurt, Germany, in the 1920s which came to be known as the Frankfurt School. It originates from the Marxist/socialist theoretical tradition that aims to challenge and change oppressive structures. There are different strands to it. For example, one strand criticises capitalism, its values and practices; another strand criticises imperialism, colonialism and postcolonialism that have created and continue to use oppressive social, political, economic and cultural policies, structures, institutions and attitudes. ‘It has the goal of bringing social, economic and political change through empowering people to emancipate themselves.’ See: Munford, R., & Walsh-Tapiata, W. (2001). *Strategies for Change. Community Development in Aotearoa/New Zealand*. (3rd ed.). Dunedin, NZ: School of Social Policy and Social Work. Cited in Eketone, 2008: 1.

<sup>152</sup> Smith, G. H. (1997). *Kaupapa Maori: Theory and Praxis*. (PhD. Thesis), University of Auckland, Auckland, NZ; Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press; Mahuika, 2008: 1–16; Eketone, 2008: 1–11.

<sup>153</sup> Smith, 1999: 185.

<sup>154</sup> Eketone, 2008: 2. Although Graham Smith says this in several of his writings, here Eketone is specifically referring to Smith’s PhD Thesis: Smith, G. H. (1997). *Kaupapa Maori: Theory and Praxis*. PhD, University of Auckland, Auckland. 98.

location to draw on whatever philosophy and theory is appropriate and most helpful for understanding and working through the situation and condition that Māori find themselves in at a particular moment or period of time. An example of this is Graham Smith's analysis of Aotearoa/New Zealand in the 1980s where he writes that:

This was a critical moment in Māori history. In particular it involved dealing with what I have termed the 'politics of distraction'. This is the colonizing process of being kept busy by the colonizer, of always being on the 'back-foot', 'responding', 'engaging', 'accounting', 'following' and 'explaining'. These are typical strategies often used over indigenous people... There are also various 'distractions' (that must also be confronted) that are perpetuated by 'Māori' against 'ourselves'. This 'self-abuse' is aptly described in what Antonio Gramsci<sup>155</sup> (1971) labelled as 'hegemony'. Hegemony is a way of thinking – it occurs when oppressed groups take on dominant group thinking and ideas uncritically and as 'common sense', even though those ideas may in fact be contributing to forming their own oppression. It is the ultimate way to colonize a people; you have the colonized colonizing themselves! The counter strategy to hegemony is that indigenous people need to critically 'conscientize' themselves about their needs, aspirations and preferences.<sup>156</sup>

Explaining why he uses the *kupu* 'te Kaupapa Māori' instead of 'decolonization' and 'decolonizing the mind' when Māori 'conscientize' themselves, Smith says that "'decolonization is a reactive notion; it immediately puts the colonizer and the history of colonization back at the 'centre'"<sup>157</sup> whereas *Te Kaupapa Māori* is a proactive and positive approach.

Smith identifies three resistance *ariā* (notion(s), concept(s)) in *Te Kaupapa Māori* theory and practices where Critical Theory has had a major input.

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<sup>155</sup> Gramsci, A. (1971). *Selections From the Prison Notebooks*. (Q. H. G. Smith, Trans.). London: Lawrence & Wishart.

<sup>156</sup> Smith, G. H. (December 2003). *Kaupapa Maori Theory: Theorizing Indigenous Transformation of Education & Schooling*. Paper presented at the 'Kaupapa Maori Symposium'. NZARE/AARE Joint Conference, Hyatt Hotel, Auckland, NZ. Pp. 2-3.

<sup>157</sup> Smith, 2003: 3.

- a) The first is 'revealing the reality', or 'conscientisation', where the processes of critiquing and deconstructing history, social structures, policies and those areas that justify and support hegemony.
- b) The second is 'oppositional forces', or 'resistance', where two approaches may be taken. Either:
  - i. Approach One is 'reactive realities' where the oppressed, exploited and marginalised are always reacting or responding to the oppressors/colonizers.
  - ii. Approach Two is 'proactive activities' where the aim is to bring about change incrementally as the oppressed/colonized act collectively.
- c) The third is 'reflective change' or 'transformative action' where criticism informs the oppressed/colonized as they move forward by learning from the past and present.<sup>158</sup>

Smith argues that interventionist strategies need to be employed to effect *Te Kaupapa Māori* and that *Te Kaupapa Māori* 'critiques and re-constitutes these "Western dominant" resistance notions of *conscientisation, resistance and transformative praxis* in different configurations.'<sup>159</sup> The following Model is "based on a predominantly Western type of thinking".<sup>160</sup> (See Figure 2.1)

**Figure 2.1: Kaupapa Māori Theory (1)**

Conscientization ↔ Resistance ↔ Transformative action

Source: Smith, G. H. (December 2003)<sup>161</sup>.

<sup>158</sup> Smith, G. H. (1997). *Kaupapa Maori: Theory and Praxis*. (PhD. Thesis). University of Auckland, Auckland, NZ. p.38. This was helpfully summarised in Eketone, A. (2008). Theoretical underpinning of Kaupapa Maori directed practice. *MAI Review*, 1(Target Article), 1-11. Pp. 2-3.

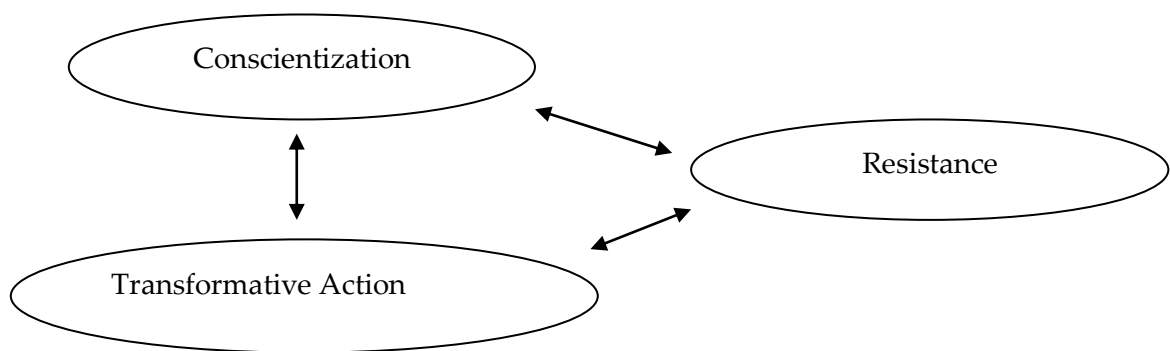
<sup>159</sup> Smith, G. H. (December 2003). *Kaupapa Maori Theory: Theorizing Indigenous Transformation of Education & Schooling*. Paper presented at the 'Kaupapa Maori Symposium'. NZARE/AAre Joint Conference, Hyatt Hotel, Auckland, NZ. p. 12.

<sup>160</sup> Smith, 2003: 12.

<sup>161</sup> Smith, 2003: 13.

Figure 2.1 illustrates the notion that each of *ngā ariā* are important in their own right but they do not stand in isolation; they are not in a lineal relationship where the starting point is *conscientization*, which is by followed *resistance* before moving on to *transformative action*; each *ariā* is not necessarily contingent or a pre-requisite on each other. Instead, according to Smith, all of *ngā ariā* are important; all need to be held simultaneously; all stand in equal relation to each other.

**Figure 2.2: Kaupapa Māori Theory (2) – Critical Theory**



Source: Smith, G. H. (2003)<sup>162</sup>.

Figure 2.2 illustrates the interconnectedness of the three *ariā*. Smith says that ‘Māori experience tends to suggest that these elements may occur in any order and indeed may all occur simultaneously.’<sup>163</sup> The non-lineal presentation is intended to show that the struggle and movement is not in a hierarchical order as the lineal presentation in Figure 1 implies. Smith also points out ‘that individuals and groups enter the cycle from any position and do not necessarily ... have to start at the point of “conscientization”’<sup>164</sup> as many individuals already may have been unconsciously and/or unintentionally involved in ‘transformative action’.

<sup>162</sup> Smith, 2003: 13

<sup>163</sup> Smith, 2003: 13.

<sup>164</sup> Smith, 2003: 13.

Although many of the writers on *Te Kaupapa Māori* theory acknowledge the strong relationship between *Te Kaupapa Māori* theory and Critical Theory, none of them, including Graham Smith, use Critical Theory uncritically. While Bishop acknowledges that it provides a critical understanding of colonialism, postcolonialism and poststructuralism etc., ‘Kaupapa Māori has developed in response to the failure of Critical Theory to deliver on its emancipatory goal’.<sup>165</sup> Critical Theory has helped Māori to move from waiting for things to be done to them, to do things for themselves. The bulk of the work and focus for Māori is to clarify what it means to be Māori in the Twenty-First Century. What do Māori want? What are Māori about? And what do Māori imagine their future may be? *Te Kaupapa Māori* provides the foundations, and *Te Kaupapa Māori* theories, practices and research can provide the processes for exploring these questions. These are the very questions that led Graham Smith and others to develop *Te Kaupapa Māori* and *Kaupapa Māori* research. *Te Kaupapa Māori* and *Kaupapa Māori* Research are to empower and enable Māori to move forward in whatever direction Māori determine they want to go.

#### *Ngā Mātāpono o te Kaupapa Māori – The Principles of Kaupapa Māori*

The following key *mātāpono* (principles, elements)<sup>166</sup> are the basis of *kaupapa Māori*. Graham Smith<sup>167</sup> initially identified six *mātāpono* in the field of education. Linda Tuhiwai Smith<sup>168</sup>, Leonie Pihama<sup>169</sup> and others developed and added to these *mātāpono* and in 2005 Taina Pohatu<sup>170</sup> added an eighth key *mātāpono*. These *mātāpono* are: *Tino Rangatiratanga* (Self-

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<sup>165</sup> Cited in Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press. p. 186; Cited in Ratima, M. (2008). Making Space for Kaupapa Maori within the academy. *MAI Review*, 1(Peer Commentary.), 1-3. 2.

<sup>166</sup> These *kaupapa* are also relevant to *Te Kaupapa Māori* Research. However, there are some additional *kaupapa* identified as being relevant specifically to *Te Kaupapa Māori* Research. These will be noted later in this *Wāhanga*

<sup>167</sup> Smith, G. H. (1992 [1990]). *Research Issues Related to Maori education*. Paper presented at the 1990 NZARE Special Interest Conference, Massey University.

<sup>168</sup> Smith, L. T. (1996). *Ngā aho o te kākahu mātauranga: The multiple layers of struggle by Māori in education*. PhD *whakapae*, University of Auckland, Auckland, NZ. 196-225.

<sup>169</sup> Pihama, L. E. (2001). *Tihei Mauriora: Honouring Maori Voices: Mana Wahine as a Kaupapa Maori Theoretical Framework*. PhD., University of Auckland, Auckland. 113-141.

<sup>170</sup> Pohatu, T. W. (2005). *Āta: Growing Respectful Relationships*. Te Pae o te Māramatanga. Auckland, NZ. Retrieved from <http://www.kaupapamaori.com/assets/ata.pdf>

determination), *Taonga Tuku Iho* (Cultural Aspiration), *Ako Māori* (Cultural Preferred Pedagogy), *Kia piki ake i ngā raruraru o te kainga* (Socio-Economic Mediation), *Whānau* (Extended Family Structure), *Kaupapa* (Collective Philosophy), *Te Tiriti o Waitangi* (Treaty of Waitangi) and *Āta* (Growing Respectful Relationships).

This list reflects the approach of the four main developers of *Te Kaupapa Māori* who were all educators. Institutions like *Te Wānanga o Raukawa* and *Te Whare Wānanga o te Pīhopatanga* have identified nine other *mātāpono* that could be added to this list. These are *Manaakitanga* (Caring for people), *Rangatiratanga* (Leadership, Chieftainship), *Kotahitanga* (Unity in diversity), *Wairuatanga* (Spirituality), *Mana Whenua* (Authority over land terrain), *Kaitiakitanga* (Guardianship, Stewardship), *Mana Tīpuna/Whakapapa* (Traditional knowledge, principles and practices inherited from ancestors), *Ūkaipōtanga* (Nurturing and sustaining), *Pūkengatanga* (Knowledge, capabilities and skills), and *Te Reo Māori* (Māori language). The following Table (Table 2.1) provides further explanations of these principles.

**Table 2.1: Ngā Mātāpono o Ngā Kaupapa Māori – The Principles of Kaupapa Māori**

Ngā Mātāpono Developed by Linda Smith, Leonie Pihama & Taina Pohatu <sup>171</sup>		Ngā Mātāpono Developed by Te Wānanga o Raukawa & Te Whare Wānanga o te Pihopatanga o Aotearoa <sup>172</sup>	
Ngā Mātāpono	Te Whakamārama - Explanation	Ngā Mātāpono	Te Whakamārama - Explanation
Tino Rangatiratanga – Self-determination.	This kaupapa penetrates to the very core of Kaupapa Māori. It is often thought of as being the equivalent in meaning to sovereignty, autonomy, self-determination, independence and <i>mana motuhake</i> (autonomy, independence). Tino rangatiratanga is historically tied to the 1835 He Wapūtanga o Te Rangatiratanga o Niu Tirenī (Declaration of the Independence of New Zealand) and Te Tiriti o Waitangi (The Treaty of Waitangi) of 1840 and is the opposite to <i>Kāwanatanga</i> (colonial and settler and government, government). This kaupapa challenges and encourages Māori to continue to seek “more meaningful control over their lives and cultural well-being” <sup>173</sup> in the face of continuing opposition from <i>Pākehā</i> (and some Māori) and the continuing hold on power by <i>Pākehā</i> -dominated structures and institutions.	Manaakitanga – expressing all the characteristics of caring for, hospitality, showing respect.	Mana-enhancing behaviour toward each other as staff members and students. In our relationships with each other we are aware of <i>mana</i> , our own and other’s. We can act in <i>mana</i> -enhancing ways by expressing <i>manaakitanga</i> .

<sup>171</sup> For explanations of these *mātāpono* of *Te Kaupapa Māori* this *wāhanga* of Table 2.1 draws extensively on Linda Smith and Papa-a-rangi Reid who have synthesised the views of other writers. See: Smith, L. T. (in collaboration with Papa-a-rangi Reid). (June 2000). *Maori Research Development: Kaupapa Maori Principles and Practices - A Literature Review*. (pp. 1-52). Wellington, N.Z: International Research Institute for Maori and Indigenous Education, The University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Maori Development - Te Puni Kōkiri. 9-11.

<sup>172</sup> For explanations of these *mātāpono* applied by *Te Wānanga o Raukawa* and *Te Pihopatanga o Aotearoa*, this *wāhanga* of Tables 2.1 draws on Aratema, Parehuia. (c1995). *Application to the New Zealand Qualification Authority (NZQA) for Registration*. Te Pihopatanga o Aotearoa. Rotorua, NZ; Winiata, Pakake. (c2003). *Guiding Kaupapa of Te Wānanga-o-Raukawa*. Te Wānanga o Raukawa. Ōtaki, NZ. Retrieved from [http://www.wananga.com/images/pdf/Guiding\\_Kaupapa.pdf](http://www.wananga.com/images/pdf/Guiding_Kaupapa.pdf) Accessed on 21/06/2011.

<sup>173</sup> Smith, June 2000: p. 9.

<i>Taonga Tuku Iho – Cultural Aspirations.</i>	<i>Te Kaupapa Māori “asserts a position that to be Māori is both valid and legitimate”.<sup>174</sup> Wairua Māori, Te Reo Māori me ōna tikanga, Mātauranga Māori, Tikanga Māori and āhuatanga Māori (Māori aspects, elements, mechanisms, dimensions, features, conditions) are actively pursued, legitimated and validated. Emotional and spiritual elements are strongly acknowledged and progressed.</i>	<i>Rangatiratanga - expressing all the characteristics of chiefliness, leadership.</i>	The expression of the attributes of a <i>rangatira</i> including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to people.
<i>Ako Māori – Culturally preferred pedagogy</i>	<i>Tikanga Māori has unique teaching and learning practices and these are to be promoted. Pedagogies developed by non-Māori may be used but Māori decide which one(s) and Māori may develop these pedagogies to suit/meet Māori needs and conditions.</i>	<i>Whānaungatanga - expressing all the characteristics of family relationships, kinship.</i>	This system of kinship, including rights and reciprocal obligations ( <i>utu</i> ) that underpin the social organization of <i>te whānau</i> , <i>te hapū</i> and <i>te iwi</i> should be part of <i>Te Whare Wānanga</i> . <i>Whānaungatanga</i> is about knowing you are not alone; you have acquaintances who provide support, assistance, nurturing, guidance and direction when needed.
<i>Kia piki ake i ngā raruraru o te kainga – Socio-economic mediation</i>	This <i>kaupapa</i> ‘addresses the issue of Māori socio-economic disadvantage and the negative pressures this brings to bear on whānau and their children’ <sup>175</sup> in all environments including education. This <i>kaupapa</i> affirms that collective capability, capacity and responsibility of <i>whānau</i> , <i>hapū</i> , <i>iwi</i> and Māori communities to positively and constructively intervene to restore and/or build up the wellbeing of the <i>whānau</i> .	<i>Kotahitanga - expressing all the characteristics of unity, working together toward for a single purpose.</i>	This is developing and maintaining a unity of purpose and direction and avoiding decisions that lead to division and disharmony. All must be encouraged to make their own contribution, to have their say

<sup>174</sup> Smith, June 2000: p. 9.

<sup>175</sup> Smith, June 2000: p. 10.



<i>Whānau – Extended family structure</i>	This <i>kaupapa</i> goes to the heart of <i>Kaupapa Māori</i> . The <i>whānau</i> is the primary social unity of <i>Te Ao Māori</i> , both ancient and modern. The creation, maintenance and sustenance of <i>whānau</i> is crucial to the wellbeing and survival of <i>hapū</i> and <i>iwi</i> and Māori communities. <i>Whānau</i> and “the practice of <i>whānaungatanga</i> is an integral part of Māori identity and culture. The cultural values, customs and practices which organise around the <i>whānau</i> and ‘collective responsibility’ are a necessary part of Māori survival and ... achievement” <sup>176</sup> (including educational achievement).	<i>Wairuatanga - expressing all the characteristics of spirituality, awareness of and actualizing the spiritual</i>	<i>Te wairua</i> of a person requires nourishment as regularly as the <i>tinana</i> (body, physical matter). Forms of nourishment differ among people. The environs of <i>Te Whare Wānanga</i> should nourish and nurture <i>te wairuatanga</i> of both staff and students.
<i>Kaupapa – collective philosophy</i>	Initiatives, projects, events and programmes “are held together by a collective commitment and a vision” <sup>177</sup> that connects aspirations Māori may have to ‘political, social, economic and cultural’ <sup>178</sup> and spiritual wellbeing.	<i>Ūkaipōtanga - expressing all the characteristics of nurturing, providing nourishment, belonging to, knowing where one belongs</i>	These are the places where we find ourselves, our strength, our energy. <i>Te Whare Wānanga</i> should be more than a place of enjoyment. People should be stimulated in their work and study, feel energised, believe they are important and have a contribution to make.

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<sup>176</sup> Smith, June 2000: p. 10.

<sup>177</sup> Smith, June 2000: p. 11.

<sup>178</sup> Smith, June 2000: p. 11.

<i>Te Tiriti o Waitangi – The Treaty of Waitangi</i>	The 1840 <i>Tiriti o Waitangi</i> (Treaty of Waitangi) defines the relationship between the Crown and Māori in Aotearoa/New Zealand and affirms the <i>tāngata whenua</i> status of all Māori. 'The Tiriti therefore provides a basis through which people may critically analyse relationships, challenge the status quo, and affirm the Māori rights.' <sup>179</sup>	<i>Kaitiakitanga - expressing all the characteristics of caring for, protecting, preserving, maintaining</i>	Preserving and maintaining the existence of <i>Te Whare Wānanga</i> so it can continue to fulfil its functions and duties. This is the essence of this <i>kaupapa</i>
<i>Te Āta – Growing Respectful Relationships</i>	This <i>kaupapa</i> relates to establishing, building and nurturing relationships. It is a guide to assist researchers, both Māori and <i>Pākehā</i> , to understand relationships and wellbeing when interacting with Māori. 'Āta focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours. Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments'. <sup>180</sup>	<i>Mana tūpuna/whakapapa - expressing all characteristics and aspects of the authority, prestige, the has been passed down through generations, and the connections that hold everything together and explain how and why everything exists'.</i>	These are the links that connect everything in the universe, the bonds that ensure that <i>te mana</i> passed down from the ancestors of staff and students is enhanced.
		<i>Te reo Māori - the Māori language.</i>	Preserving and enhancing the language that has been passed on from the ancestors.

<sup>179</sup> Pihama, L. E. (2001). *Tihei Mauriora: Honouring Maori Voices: Mana Wahine as a Kaupapa Maori Theoretical Framework*. PhD, University of Auckland, Auckland.

<sup>180</sup> Pohatu, T. W. (2005). *Ata: Growing Respectful Relationships*. Te Pae o te Māramatanga. Auckland, NZ. Retrieved from <http://www.kaupapamaori.com/assets/ata.pdf> ;Cited in Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2012 [2008]). *KaupapaMaori.com – Rangahau*. Retrieved 12 July 2012, from <http://www.rangahau.co.nz/about/> p. 3.

*Te Whakaōritetanga – Relativism*

Māori had their own understanding of *te whakaōritetanga* and *te whaiaroarotanga* (individualism) prior to the arrival of *Pākehā*. The missionaries and colonialists brought conceptions of relativism and individualism to Aotearoa/New Zealand that were not the same as those of the Māori. The inculcation of Māori with *Pākehā* understandings of these philosophies began in the relationships and interchanges that developed between them in their daily living and transactions. It also occurred in the mission schools. Their importance and influence in the education of Māori increased as Native and public schools and education institutes were established.<sup>181</sup> With the 1984-1990 Labour Government of David Lange, however, they began to have a major political, economic and social impact on Māori in the neoliberal policies that were pursued by Labour and subsequent governments. These philosophies challenged *whakaaro Māori* (Māori thinking) and *whānaungatanga* (relationships) and brought about crucial changes to *te wairua Māori*, *ngā tirohanga Māori*, and *ngā tikanga Māori*. Māori continue to have to live with and work through the effects, both positive and negative, that *te whakaōritetanga* and *te whaiaroarotanga* have on them.<sup>182</sup>

Although some philosophers have dismissed *te whakaōritetanga* as being incoherent because it is self-refuting,<sup>183</sup> many philosophers have also defended and applied it for centuries.<sup>184</sup> *Te*

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<sup>181</sup> See: Simon, J., & Smith, L. T. (2001). *A Civilising Mission?: Perceptions and Representations of the New Zealand Native Schools System*. Auckland: University of Auckland Press; Smith, G. H. (December 2001). *Reform & Maori Educational Crisis: A Grand Illusion*. Paper presented at the Post Primary Teachers Association Curriculum Conference, Christchurch.

<sup>182</sup> Smith, L. T. (2007). The Native and the Neoliberal Down Under: Neoliberalism and "Endangered Authenticities". In M. de la Cadena & O. Starn (Eds.), *Indigenous Experience Today*. (pp. 333-352). Oxford, UK.; New York, USA.: Berg Publishers.

<sup>183</sup> Siegel, H. (1987). *Relativism Refuted: A Critique of Contemporary Epistemological Relativism*. Dordrecht, Holland; Norwell, MA, USA: D. Reidel Publishing; Kluwer Academic Publishers. 3-31; \_\_\_\_\_. (2010). Targets of Anti-Relativist Arguments. In M. Krausz (Ed.), *Relativism: A Contemporary Anthology*. (pp. 183-193). New York, USA; Chichester, UK: Columbian University Press.

<sup>184</sup> Boghossian, P. A. (2005). *Fear of knowledge: against relativism and constructivism*. Oxford, UK Clarendon Press; Harman, G. (2013). Moral Relativism Defended. In R. Shafer-Landau (Ed.), *Ethical Theory: An Anthology*. (2nd

*whakaōritetanga* asks whether *mātauranga* and/or *Pono* (Truth) are relative to time, place, society, culture, historical epoch, conceptual framework, personal training, or conviction. What counts as knowledge, or as truth, depends upon the value of one or more of these factors. Or is knowledge ‘absolute’, or ‘universal’, in the sense that they are independent of these qualifying considerations?”<sup>185</sup> This is a fundamental question for any group of people, to help them to reflect deeply on all aspects of *ngā mātāpono* (philosophies, theories, doctrines), *ngā tikanga* (ways of living, culture, customs and practices), and *ngā tirohanga o te ao* (worldviews). If it is the former, then *te whakaōritetanga* ‘claims that truth, goodness, or beauty is relative to a reference frame, and no *absolute* overarching standards to *adjudicate* between competing reference frames exist.’<sup>186</sup>

*Te whakaōritetanga o te mātauranga* (epistemological relativism) claims that there are multiple truths and that ‘there is more than one way of knowing things in an anthropologically valid way and that objectivity in the study of human culture, past or present, is unattainable.’<sup>187</sup> *Te whakaōritetanga o te matatika* (moral or ethical relativism) argues that moral and the ethical decisions are made in time and space and cannot be applied in all contexts for all times. ‘The thought, for example, that the tree is covered with green leaves, will surely be false in six months’ time... Without the time-indication this gives we have no complete thought, i.e. no thought at all.’<sup>188</sup>

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ed., pp. 35-43). The Atrium, Southern Gate, UK: John Wiley & Sons; Gensler, H. (2013). Cultural Relativism. In R. Shafer-Landau (Ed.), *Ethical Theory: An Anthology*. (2nd ed., pp. 44-47). The Atrium, Southern Gate, UK: John Wiley & Sons Inc.

<sup>185</sup> Siegel, H, 1987: xiii.

<sup>186</sup> Krausz, M. (2010). Mapping Relativisms. In M. Krausz (Ed.), *Relativism: A Contemporary Anthology*. (pp. 13-30). New York, USA; Chichester, UK: Columbia University Press. 13.

<sup>187</sup> Baleé, W. (2012). *Inside Cultures: A New Introduction to Cultural Anthropology*. Walnut Creek, CA, USA: Left Coast Press. 116.

<sup>188</sup> Frege, G. (1968). The Thought: A Logical Inquiry. In E. D. Klemke (Ed.), *Essays on Frege*. Urbana, IL, USA.: University of Illinois Press. p. 533. Cited in Brogaard, B. (2012). *Transient Truths: An Essay in the Metaphysics of Propositions*. London, UK.: Oxford University Press. 13.

Another form of *te whakaōritetanga* is *te whakaōritetanga o ngā tikanga* (cultural relativism), which ‘considers all cultures to be, in principle, equal in moral and intellectual terms to one another.’<sup>189</sup> This is something that Māori have always acknowledged. Each *whānau*, *hapū* and *iwi* may have important variations in their understandings and interpretations of *ngā whakapapa*, *ngā pūrākau*, *tikanga* and other *taonga i tuku iho* (inherited treasures). These differences were acknowledged and generally permitted even though they might be cause for on-going debate and disputes. Attempts to create a single understanding and interpretation of *whakapapa*, for example, would be fiercely resisted by members of an extended *whānau* and *hapū* if they believed that their *mana* (status, authority, dignity) might be diminished. While this may not be considered by *Pākehā* anthropologists studying Māori to be pure *te whakaōritetanga o te mātauranga* (epistemological relativism) or *te whakaōritetanga o ngā tikanga* (cultural relativism) it nevertheless shows that accepting other knowledge or cultures as equal was not a *ariā* that was foreign to Māori. Living with differences and diversity was something that Māori were traditionally used to.<sup>190</sup> According to Mason Durie:

‘Far from being members of a homogeneous group, Māori individuals have a variety of cultural characteristics and live in a number of cultural and socioeconomic realities. The relevance of traditional values is not the same for all Māori, nor can it be assumed that all Māori will wish to define their ethnic identity according to classical constructs. At the same time, they will describe themselves as Māori and will reject any notion that they are ‘less Māori’ than those who conform to a conventional image’.<sup>191</sup>

There were, however, traditional *mātauranga* (epistemological), *matatika* (ethical, moral), *ōhanga* (economic) and *pāpori* (social) frameworks that were held in common among *ngā*

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<sup>189</sup> Baleé, W. (2012). *Inside Cultures: A New Introduction to Cultural Anthropology*. Walnut Creek, CA, USA: Left Coast Press. 59.

<sup>190</sup> Rangihau, John. (1992 [1975]). Being Māori. In M. King (Ed.), *Te Ao Hurihuri - The World Moves On: Aspects of Māoritanga*. (Revised ed., pp. 185-190). Auckland, N.Z.: Octopus, Reed Books; Durie, Mason. H. (1995). Te Hoe Nuku Roa Framework A Maori Identity Measure. *The Journal of the Polynesian Society*, 104(4, December), 461-470; Moeke-Pickering, T. M. (1996). *Maori Identity within Whanau*. MSoc.Sc. Thesis, University of Waikato, Hamilton, NZ; Metge, J. (2010). *Tuamaka: The Challenge of Difference in Aotearoa New Zealand*. Auckland, NZ: Auckland University Press.

<sup>191</sup> Durie, 1995: 465.

*whānau*, *ngā hapū* and *ngā iwi*. These were crucial for their survival as social, cultural, economic and political entities. Euro-Western relativism challenged these traditional frameworks and continues to force Māori to think through *ngā mātāpono* (principles) and *ngā uara* (values). The traditional *ariā* and *tikanga* of *te tapu*<sup>192</sup>, for example, which once ensured cohesion and stability within *ngā whānau*, *ngā hapū* and *ngā iwi* are no longer fully understood and may not be interpreted as clearly as they once were. Although *ngā ture* (the written laws) of Parliament, government regulations and local government authority have replaced *tapu* they do not have the same power that *tapu* once exercised over Māori. *Ngā ture* do not provide meaning and purpose for everyday living that *tapu* did and still can do. They do not, for example, connect humanity to *te Atua*, *ngā atua* and the whole of creation as *tapu* does.

*Te whakaōritetanga* has had one positive effect on Māori in the same way that relativism has had a positive influence in other parts of the world, although postmodernism may also be attributed with having this effect. In particular, cultural relativism has meant that cultures belonging to people who are not Euro-western are not only being acknowledged and accepted, they are also being protected. Relativism helped to create opportunities for Māori to argue that *ngā tirohanga Māori*, *ngā mātauranga Māori* and *ngā tikanga Māori* are valid ways of knowing and living. Today (2013) Māori Studies is accepted as a discipline or field of study and research in universities and tertiary institutes. *Te Reo Māori* is now an official language in Aotearoa/New Zealand and is being taught in mainstream and Māori-centred schools. There are also *Te Kaupapa Māori* oriented *Whare Wānanga*. Some advances have been made but more needs to happen.

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<sup>192</sup> Māori Marsden says that *tapu* “may be defined as the sacred. It is concomitant of mana, for a person of mana is ipso facto a *tapu* person. Any person, place or thing invested with divine mana is ‘set aside’ for a specific purpose being placed under the divine mantle. Thus *tapu* removes a person, place or thing from ordinary secular association and use. This element of ‘separation’ or being ‘set apart’ is a basic element of *tapu*... *Tapu* has an ‘unclean’ aspect. Burial sites, the dead, those things under the dark gods and demonic influence are unclean. *Tapu*, whether sacred or unclean, is ingested by association or contact... To resume normal secular activities and avoid contaminating others, that person must undergo ritual cleansing.” Marsden, M. (2003). *The Natural World and Natural Resources: Maori Value Systems and Perspectives*. In Royal, Te Ahukaramū Charles (Ed.), *The Woven Universe: Selected Writings of Rev. Maori Marsden*. (pp. 24-53). Otaki, NZ.: Te Wānanga o Raukawa; The Estate of the Rev. Maori Marsden. 40-41.

Christianity has struggled with *te whakaōritetanga* in its various forms. The responses have been diverse, depending on what theological position(s) is/are held by theologians, clergy and laity. In the Anglican Communion the range goes from those who claim to be “orthodox” and Biblically-based at one end of the spectrum, to those who are described – and some of them describe themselves as such – as the “liberals”. Evidence of this breadth of opinions and beliefs is evident in the debates over the ordination of women and, more recently, over the ordination of gay, lesbian, trans-sexual and bi-sexual candidates. Both issues have “shaken the Anglican Communion to its core”<sup>193</sup>. Writing in 2004, Andrew Atherstone<sup>194</sup>, who positions himself among the “orthodox” Anglicans, argues that the “Liberal ways of thinking have gained control of policy, agendas and public discussion, dragging the Communion away from its Anglican heritage.”<sup>195</sup> J.I. Packer agrees with Atherstone, when he writes: –

The churches have been under pressure from within to embrace, among other things, relativism in theology, syncretism in religion, naturalism in liturgy, a unisex or feminist approach to women’s ministry, a positive evaluation of homosexual behaviour, and a socio-political view of the church’s world mission.<sup>196</sup>

The “orthodox”, who consider themselves to be conservative, Bible-centred and evangelical, want the Anglican Communion to uphold the doctrinal teachings and practices of the Reformation. They adhere to the belief that the Christian God is the Absolute God, the Ultimate Truth. Their perception of Christianity is that it is the absolute religion because the Bible says so: “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto

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<sup>193</sup> Atherstone, A. (September 2004). The Incoherence of the Anglican Communion. *Churchman*, 118(3), 235-255. 235.

<sup>194</sup> In 2010, Andrew Atherstone was a tutor in history and doctrine at Wycliffe Hall, Oxford, and a Research Fellow of the Latimer Trust.

<sup>195</sup> Atherstone:2004: 235.

<sup>196</sup> Packer, J. I. (1998). Unity and Truth: the Anglican Agony. In T. Bradshaw (Ed.), *Grace and Truth in the Secular Age*. (pp. 239-240). Grand Rapids, Mich., USA: Eerdmans. Cited in Atherstone, A. (September 2004). The Incoherence of the Anglican Communion. *Churchman*, 118(3), 235-255. p. 236.

the Father, but by me.” (John 14: 16; King James Version). Liberals, on the other hand, are seen to be adherents of *te whakaōritetanga o ngā whakapono* (religious relativism) as they argue that all religions are equally valid and have Truth within them; Christianity is just one of them. Some Liberals, but not all, do argue that Christians should not try to impose their religion on non-Christians.

Naturally, *te whakaōritetanga* has also impacted on the Anglican Church in Aotearoa, New Zealand and Polynesia. A recent example here in Aotearoa/New Zealand is where, on 17 July 2012, the Rev. Clay Nelson<sup>197</sup> was reported as criticising the continuation of Christian education in public schools. He was quoted as saying that Christian education should be “swept into the ash can of history” and that it is “un-Christian to force our faith on other people”.<sup>198</sup> According to the binary of “Orthodox” versus “Liberal” Nelson’s comments on this issue clearly place him in the “Liberal” camp and among those who consider *whakaōritetanga* – in this situation *whakaōritetanga o ngā whakapono* and *whakaōritetanga o ngā tikanga* - positively. One facet of *whakaōritetanga* that both “orthodox” and “liberal” members of the Anglican Church in Aotearoa, New Zealand and Polynesia have not worked out their position on, however, is *te whakaōritetanga o ngā tikanga*, which can argue that the Christian God is not bound to Euro-Western cultures and may therefore be found in other cultures that have equal validity and truth.

Unfortunately the practice of pitching binaries such as “Orthodox” and “Liberal” in opposition to each other is something that Aotearoa/New Zealand has inherited from Enlightenment science (the reductionist ‘atomistic view’) and Cartesian dualism through the British colonialists.<sup>199</sup> The Westminster Parliamentary system of the ‘Government’ versus the

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<sup>197</sup> Rev. Nelson Clay is the Assistant Priest at St Matthews-in-the-City Anglican Church in the Diocese of Auckland.

<sup>198</sup> Hill, M. (17 July 2012). Church leader wants school Bible ban. *The Herald*. Retrieved from <http://www.stuff.co.nz/auckland/local-news/7287881/Church-leader-wants-school-Bible-ban>

<sup>199</sup> Durie, Mason, & Hermansson, Gary. (1990). Counselling Maori People in New Zealand [Aotearoa]. *International Journal for the Advancement of Counselling*, 13(2), 107-118.



‘Opposition’ continues to thrive in Aotearoa/New Zealand despite its experimentation with the Mixed Member Proportional (MMP) voting system.

It would be helpful if it was possible to move beyond this culture of “binary mentality” but it is going to be a very slow process because it is deeply engrained. Despite the Anglican theology of *via media* (the middle way)<sup>200</sup>, the Anglican Church has not pushed it as an alternative and has been stuck in this “binary mentality”. Indeed, it has helped perpetuate it. The consequences of this within the Anglican Church is that those people who do not fit comfortably within either of the binaries, such as homosexuals, lesbians, transvestites, differently abled, Indigenous People and social outcast, have been isolated, marginalised and/or excluded.

Although reductionism and dualistic thinking are contrary to Māori thinking, for *Te Pihopatanga o Aotearoa te whakaōritetanga o ngā tikanga me ngā whakapono* (cultural and religious relativism) has had some positive effects. It is doubtful, for example, that the 1992 revised constitution of the Anglican Church would have happened if Māori and *ngā tikanga Māori* were not regarded as equal to *Pākehā* and *ngā tikanga Pākehā* at that point in the history of the Church and of this country. It is also not likely that the opportunity to explore *te Atuatanga* within the Church’s education structures would have occurred if Tikanga Māori had not been able, with resources from the Church, to establish *Te Whare Wānanga* and the curriculum that it has taught since 1996. Work on this *whakapae* may also never have begun.

### *Te Whaiaroarotanga - Individualism*

*Te whaiaroarotanga*, like *te whakaōritetanga*, “is still used in a good many ways, in many different contexts”.<sup>201</sup> One definition of *te whaiaroarotanga* claims that the “ultimate

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<sup>200</sup> See: Strong, Rowan and Carol Engelhardt Herringer. (Ed.). (2012). *Edward Bouverie Pusey and the Oxford Movement*. London, UK Anthem Press.

<sup>201</sup> Lukes, S. (Jan-Mar 1971). The Meanings of "Individualism". *Journal of the History of Ideas*, 32(1), 45-66. 45.

constituents of the social world are individual people [...]. Every complex social situation, institution, or event is the result of a particular configuration of individuals, their dispositions, situations, beliefs, and physical resources and environment.”<sup>202</sup> Euro-Western cultures have placed emphasis on “individuality, autonomy, and separateness”<sup>203</sup> and this has been followed to varying degrees in other world societies where Euro-Western cultures have been planted and have flourished.

David Kamens identifies two key contributions that *te whaiaroarotanga* makes to a society or community: one is often noticed and critiqued and the other not so much. The one that is noticed “involves the “self-ness” and self-centred orientations that the spread of individualism produces, as, for example, displayed in advanced consumerism ... The other contribution of individualism, less noted, is the cultural link between the self and societal goals that modern socialization produces. This process results in a high degree of “self-ness” and personal responsibility...”<sup>204</sup> Writing about contemporary (2012) *whaiaroarotanga* as a product of neoliberalism<sup>205</sup>, Eric Dieth<sup>206</sup> identifies two types of humankind in contemporary

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<sup>202</sup> Watkins, J. W. N. (1959). Historical Explanation in Social Sciences. In P. Gardiner (Ed.), *Theories of History*. (pp. 503-514). Glencoe, Ill., USA: The Free Press. 505. Cited in Dieth, E. (2011). *Integration by Cooperation: A Constructivist Social Theory and a Theory of the State and the Law*. New York, USA: Springer - Verlag/Wein. 28.

<sup>203</sup> Frie, R., & Coburn, W. J. (Eds.). (2010). *Persons in Context: The Challenge of Individuality in Theory and Practice*. (Vol. 32). Hoboken: Routledge. p.3; Frederick Hayeks, who is often attributed with being the founder of neoliberalism (see: Dieth, E. (2011). *Integration by Cooperation: A Constructivist Social Theory and a Theory of the State and the Law*. New York, USA: Springer - Verlag/Wein. p.28.), argues that a silly, but common, misunderstanding of *whaiaroarotanga* is “the belief that individualism postulates (or bases its arguments on the assumption of) the existence of isolated or self-contained individuals, instead of starting with men whose whole nature and character is determined by their existence in society.” (Hayek, F. A. von (1949). *Individualism and Economic Order*. London, UK: Routledge & Kegan Paul. p.6.

<sup>204</sup> Kamen, D. H. (2012). Individualism and Its Institutional Consequences. In D. H. Kamen (Ed.), *Beyond the Nation-State: The Reconstruction of Nationhood and Citizenship* (Vol. 18, pp. 55-83). Bradford, UK: Emerald Group Publishing. p.55.

<sup>205</sup> Dag Thorsen and Amund Lie define neoliberalism as “a loosely demarcated set of political beliefs which most prominently and prototypically include the conviction that the only legitimate purpose of the state is to safeguard individual, especially commercial, liberty as well as strong private property rights... This conviction usually issues, in turn, in a belief that the state ought to be minimal or at least drastically reduced in strength and size, and that any transgression by the state beyond its sole legitimate purpose is unacceptable... These beliefs could apply to the international level as well... Neoliberalism generally also includes the belief that freely adopted market mechanisms is the optimal way of organising all exchanges of goods and services... Free markets and free trade will, it is believed, set free the creative potential and the entrepreneurial spirit which is

global society: the *neo homo oeconomicus*, who are “exclusively oriented toward freedom and the dominating model since the 1980s [i.e. neoliberalism], and the *homo interactivus* as a relationship based on freedom, responsibility, justice and solidarity.”<sup>207</sup>

Elsdon Best wrote “In Māori society the individual could scarcely be termed a social unit: he was lost in the *whanau*, or family group, which may be termed the social unit of Māori life.”<sup>208</sup>

Best also wrote:

Another marked characteristic of Māori life was the communal nature of social life and usages. The key to the understanding of this condition is the fact that a man thought and acted in terms of family group, clan, or tribe, according to the nature or gravity of the subject, and not of the individual himself. The welfare of the tribe was ever uppermost in his mind; he might quarrel with a clansman, but let that clansman be assailed in any way by an extra-tribal individual, or combination of such, and he at once put aside animosity and took his stand by his side.<sup>209</sup>

In her book, *The Old-Time Māori*, Makereti agreed with Best’s description of how *te tangata* (individual) considered him/herself in his/her relationship with *ngā whānau*, *hapū* and *iwi*.

The Māori did not think of himself, or do anything for his own gain. He thought only of his people, and was absorbed in his whanau, just as the whanau was absorbed in the hapū, and the hapū in the iwi.<sup>210</sup>

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built into the spontaneous order of any human society, and thereby lead to more individual liberty and well-being, and a more efficient allocation of resources.” (Thorsen, D. E., & Lie, A. (2002). What is Neoliberalism? Moral virtue, according to neoliberalism, is where “the good and virtuous person is one who is able to access the relevant markets and function as a competent actor in these markets... Individuals are also seen as being solely responsible for the consequences of the choices and decisions they freely make: instances of inequality and glaring social injustice are morally acceptable, at least to the degree in which they could be seen as the result of freely made decisions.” (*Ibid*, p.15)1-21. Retrieved from <http://web.folk.uio.no> website:

<http://folk.uio.no/daget/What%20is%20Neo-Liberalism%20FINAL.pdf>

<sup>206</sup> Dieth, E. (2011). *Integration by Cooperation: A Constructivist Social Theory and a Theory of the State and the Law*. New York, USA: Springer - Verlag/Wein. 28.

<sup>207</sup> Dieth, 2011: 28.

<sup>208</sup> Best, E. (1941 [1924]). *The Maori* (Vol. 1). Wellington: Polynesian Society. 341.

<sup>209</sup> Best, 1941 [1924]: 342. Cited in Mead, H. M. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers. 37.

<sup>210</sup> Makereti. (1938). *The Old-Time Maori*. London, UK: Victor Gollancz. 38.

<http://nzetc.victoria.ac.nz/tm/scholarly/tei-MakOldT.html> Cited in Cram, F. (n.d). *Ethics In Maori Research*:

Raymond Firth, however, has another perspective on *te whaiaroarotanga* among Māori. Firth claims that “the thought and conduct of the individual Māori as being purely a product of his feeling for the group is inconsistent with his [Best] other and more well founded observations.”<sup>211</sup>

After stressing the fact that the individual, as such, did not exist, but was simply a part of the group or the clan, all individual action was simply a reflex of the interests of the group, Best tells us that “the Māori was given to independence and democratic usages”; that in public meetings the chief would propose a certain line of action and the people would discuss it. “Some might approve of it and follow him, while others might refuse to do so, in which case he had no power to coerce them.” Does this sound like the complete absorption of the individual and unconditional group obedience?<sup>212</sup>

Firth concludes that “the individual can never be studied in entire isolation from the society; this does not entitle one to embrace the extreme position of ascribing all individual action to the dictates of group interest.”<sup>213</sup>

Cherryl Smith observes that both

...colonisation and globalisation have extolled the virtues of the individual and the idea that centring on the individual is an advanced state of being. Through individual achievement, a higher state of being can come to fruition. Through individual effort, greatness is achieved. The individual will be the bright, shining beacon of leadership, approved histories and greatness. The raising of the individual decentres the collective and retells social achievement as stories of entrepreneurs, role models, leaders, history makers and achievers.<sup>214</sup>

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Working Paper. Department of Psychology. University of Auckland. Auckland, NZ. Retrieved from <http://researchcommons.waikato.ac.nz/bitstream/handle/10289/3316/Cram%20-%20Ethics%20..?sequence=1>

<sup>211</sup> Firth, R. (1973 [1929]). *Economics of the New Zealand Maori*. Wellington, N.Z.: Government Printer. p.138. Cited in Mead, H. M. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers. 37.

<sup>212</sup> Firth, 1973 [1929]: 136; Mead, 2003: 37.

<sup>213</sup> Firth, 1973 [1929]: 138; Mead, 2003: 37.

<sup>214</sup> Smith, C. (2007). Cultures of Collecting. In M. Bargh (Ed.), *Resistance: An Indigenous Response to Neoliberalism*. (pp. 65-74). Wellington, NZ: Huia Publishers. 72.

Yet despite this focus on *te tangata* (the individual), Māori *whānau*, *hapū*, *iwi* and community groups have continued to function as collectives and with a deep understanding of how collectivity works. Joan Metge writes: "...Māori have resisted direct and indirect pressures to assimilate to the dominant pattern. They continue to recognise and promote, under the name of *whānau*, a family group which has much continuity with the pre-European *whānau*, notably the stress laid on descent and the values espoused, but which has undergone significant changes in functions and goals."<sup>215</sup>

Best, Firth and Smith are right in what they have recorded. *Ngā kōrero o Neherā* (Māori mythology) is replete with accounts of *atua*, *demi-atua* and *whānau*, *hapū* and *iwi* heroes who achieved amazing feats as *ngā tangata*. Examples of these are: *Tāne*, the son of *Rangi-nui* and *Papa-tū-ā-nuku*, who alone ascended into the heavens to obtain *ngā kete e toru o te wānanga* (the three baskets of knowledge)<sup>216</sup>; acting alone, *Mauī* obtained fire from his ancestress, *Māhuika*, the jawbone of his ancestress, *Muri-ranga-whenua*, and attempted to conquer *Hine-nui-te pō* in order to overcome death. The aim or goal of all of these actions, however, was not for self-aggrandizement but for the benefit of their *whānau*, *hapū*, and *iwi* and for the whole of creation.

*Te whaiaroarotanga* is a feature of *ngā whakaaro Māori i ngā wā o mua* (traditional Māori thinking). *Ngā tangata* were not totally absorbed by their group or society or community. *Ngā tangata* were noted and admired for being *ngā tangata*. Eric Schwimmer writes:

...parents disliked being dictatorial; they saw no virtue in breaking the will of their children and imposing strict discipline, but rather it was their ideal that a

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<sup>215</sup> Metge, J. (1995). *New Growth From Old: The Whanau in the Modern World*. Wellington, NZ: Victoria University Press. 17.

<sup>216</sup> Best, E. (1974). *The Maori as He Was*. Wellington: Dominion Museum. 37-38; Schwimmer, E. (1974 [1966]). *The World of the Maori*. Wellington, NZ; Auckland, NZ; Sydney, NSW, Aust: A.H & A.W Reed. 24-30;

child should preserve its spirit unbroken, proud and fierce, the better to be able to cope with the wars, deprivations and difficulties of life.<sup>217</sup>

However, the primary motivation for the actions of *he tangata* was not for selfish, narcissistic aggrandisement or personal gain but for the benefit, protection, preservation and/or advantage of *whānau*, *hapū*, *iwi* and community groups to which *he tangata* belonged and sustained his/her being and identity.

The effect that *te whaiaroarotanga* can have on *rangahau Māori* (Māori research) is to question the validity and relevance of *whānau*, *hapū*, *iwi* and social and community groups (e.g. *Te Whānau o Waipereira* in West Auckland, Māori Women's Welfare League, the Māori Council) in forming collective understandings of Māori. Generalisations would become problematic and irrelevant as only perspectives, experiences, knowledge and responses of *te tangata* would be acceptable and permissible as valid data.

Such emphasis on *te whaiaroarotanga* can lay bare Māori social coherence and cohesion just as *whakaōritetanga* has and is doing. Consequently, *whānaungatanga* (family connections, relationships), *whakapapa* (genealogical and historical connections, links), *tuakiri* (identity), *ūkaipōtanga* (belonging through nurturing), *tūrangawaewae* (belonging to physical location(s)) and all the other Māori *mātāpono* (principles, philosophies) and *uara* (values) can be undermined. *Te wairuatanga* (spirituality) which, according to Māori tradition, weaves and holds *te ao Māori* together, could be in danger of being diluted to the point of dissolving.

*Te Kaupapa Māori* and *tino rangatiratanga* are potential counters to the potency of *whaiaroarotanga*. *Kaupapa Māori* Research accepts the importance and validity of research with *ngā tangata* as well as with *whānau*, *hapū*, *iwi* and groups. The question is how does

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<sup>217</sup> Schwimmer, E. (1974 [1966]). *The World of the Maori*. Wellington, NZ; Auckland, NZ; Sydney, NSW, Aust: A.H & A.W Reed. 4.

*whaiaroarotanga* impact on *Te Atuatanga*? That is a question that *Te Wāhanga Tuawhitu* (Chapter Seven) will need to address.

### *Te Whakarāpopotonga – Summary*

This *Wāhanga* is the first of two dealing with methodology and methods used in this *whakapae*. It includes considerable detail, possibly more than a typical PhD *whakapae*, but this *whakapae* is written with more than the academic examiners in mind. *Te Wāhanga* establishes the context of Māori who are *Ngā Tāngata Whenua* of Aotearoa/New Zealand. Māori are among millions of other *Tāngata Whenua* on this planet, each with their own *tikanga* (culture, ways of living and doing things), *reo* (languages), *tirohanga o te ao* (worldviews) and *mātauranga* (knowledge).

*Te Wāhanga* then describes the four understandings that Māori have of knowledge by way of preparing for the important *wāhanga* on *kaupapa Māori*. This is because this *whakapae* is a study of Māori epistemology, which forms the basis and content of *ngā kaupapa Māori* (Māori philosophies); *ngā ariā Māori* (Māori theories); *ngā mātāpono Māori* (the Māori principles); *ngā uara Māori* (Māori values); *ngā tikanga Māori* (Māori practices); *ngā tirohanga Māori* (Māori worldviews); and, of course, *te Rangahau Kaupapa Māori* (*Te Kaupapa Māori* Research). This is followed by *te wāhanga* on *te whakaōritetanga* (relativism) and *te whaiaroarotanga* (individualism) not only because of their relevance to what constitutes *mātauranga* and how it is structured but also because of the challenge as to whether it is still possible to talk about Māori in general terms as having sufficient epistemological commonalities at the levels of *ngā whānau*, *hapū*, *iwi* and *hāpori* to justify their continuing social, economical, political and cultural importance.

All of this leads, of course, into *Te Wāhanga Tuatoru* (Chapter Three) which is the second part of this *Wāhanga*. *Te Wāhanga Tuatoru* will deal with *Kaupapa Māori research* (KMR) as a

research methodology grounded in *Te Kaupapa Māori* including *Te Kaupapa Māori* theories and practices. This *Wāhanga* should therefore be read as containing the philosophical and conceptual thinking behind KMR. *Te Wāhanga Tuatoru* sets out the theory and practices of KMR. This is relevant to *te Wāhanga Tuarima* (Chapter Five) and *te Wāhanga Tuaono* (Chapter Six). It will go further than that, however, to also describe and explain three fields of theology that are pertinent to the quest to understand what *te Atuatanga* is. Is *te Atuatanga* Contextual Theology, Liberation Theology or Indigenous Theology? Or is *te Atuatanga* all of these and more?



## *Te Wāhanga Tuatoru - Chapter Three*

### *Ngā Kaupapa me Ngā Tikanga – Methodologies and Methods*

*Whāia te mātauranga hei oranga mō koutou.*<sup>218</sup>

#### *Te Whakatūwheratanga – Introduction*

At the very start of this *Wāhanga* (Chapter) it needs to be stated that *te kaituhi* (the writer, author) was first introduced to *Te Kaupapa Māori* theory and *Kaupapa Māori* Research (KMR) in 2002. This was while he was based in Auckland making contact with people who might be interviewed. This was two years into the project and at that stage *te kaituhi* thought that *ngā ariā* (concepts, theories) and *ngā tikanga whakahaere* (methodologies) for the project and *te whakapae* had already been decided on: it was to be a combination of contextual and indigenous theology. As far as *te kaituhi* is aware, *Te Kaupapa Māori* theory and KMR were not widely known or discussed at the University of Canterbury outside of the Education Department. It was not until 2004, however, that *te kaituhi* had opportunities to learn more about them and when they were adopted and adapted for the project and this *whakapae*.

In *Te Wāhanga Tuarua* (Chapter Two), the theories and practices of *Te Kaupapa Māori* were introduced and discussed. The first *wāhanga* (section) of this *Wāhanga* will be a description and analysis of KMR. Its methods have been utilised in the research for this *whakapae*. *Te Wāhanga Tuarima* (Chapter Five) will discuss the application of the KMR for this *whakapae* but in this *Wāhanga* the focus will be on the theory behind it. Although KMR can utilise both *te Rangahau ine tātari* (Quantitative Research methods) and *te Rangahau ine kouna* (Qualitative research methods), *te Rangahau ine kouna* was employed in this project. This *Wāhanga* will therefore discuss *te Rangahau ine kouna*, in particular Interpretive Phenomenological

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<sup>218</sup> Translation: 'Seek after learning for the sake of your wellbeing. See: Mead, Hirini Moko and Neil Grove (2001). *Ngā Pēpeha a Ngā Tīpuna*. Wellington: Victoria University Press. 422.

Analysis (IPA), which was used in the analysis of *ngā uiuitanga* (face-to-face, dialogues, interviews) that were conducted.

The second *wāhanga* will discuss *te Rangahau Whakapono* (theology) in general and *te Rangahau Whakapono o te Horopaki* (Contextual theology), *te Rangahau Whakapono Wetekina* (Liberation theology) and *te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology) in particular as specific fields or branches within the discipline of *te Rangahau Whakapono*. There are two major reasons for this is. *Te Atuatanga* was first established by members of *Te Pihopatanga o Aotearoa* (the Bishopric of Aotearoa) as a domain that would enable Māori to explore their relationship with and understanding of *te Atua Karaitiana* (the Christian God). This would locate *te Atuatanga* within the discipline of *te Rangahau Whakapono* and *te Rangahau Whakapono* embraces a multitude of fields or branches. The second reason is that *te kaituhi* and the majority of his colleagues who have taught *te Atuatanga* in *Te Whare Wānanga* and *Te Whare Wānanga o te Waipounamu*<sup>219</sup> have taught it as one or all of *te Rangahau Whakapono o te Horopaki*, *te Rangahau Whakapono Wetekina*, and *te Rangahau Whakapono o ngā Tāngata Whenua*.

Theologically *te Atuatanga* is *horopaki* (contextual). It is a *rangahau whakapono* that has been realised, created and developed in the context of Aotearoa/New Zealand and is not found or taught anywhere else on the world. It is grounded in and of Aotearoa/New Zealand. *Te Atuatanga* is theologically liberating because it aims to encourage and empower Māori to critically analyse the political, social, economic and cultural situation and condition that they inhabit from the position of their *Whakapono Karaitiana* (Christian faith). Finally, *te Atuatanga* is theologically indigenous in three ways: it encourages and empowers Māori to ‘decolonise their minds’, which includes their thinking and understanding of *te Atua Karaitiana* and their relationship with their *Atua* (God); it encourages and empowers them to develop Māori

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<sup>219</sup> *Te Whare Wānanga o Te Waipounamu* is the tertiary education and training arm of *Te Hui Amorangi o te Waipounamu*, the Māori Anglican Regional Diocese of Te Waipounamu. It provides programmes in theology and ministry training for clergy and laity in Te Waipounamu and Australia.

approaches to undertaking *te rangahau whakapono*; and it encourages, empowers and demands Māori to be Māori in all aspects of their Christian living including worship and prayer, biblical study, and their fellowship with each other and with *Pākehā*. The ‘decolonisation of the minds’ of Māori who have undertaken *Te Atuatanga* courses has been an important element in the work of *ngā kaiako* (the tutors) and, although *te Atuatanga* was an initiative of the two *Whare Wānanga* operating within *Te Pihopatanga o Aotearoa*, Māori in other denominations have been involved also. This will be considered further in *Wāhanga Tuawhitu* and *Wāhanga Tuawaru* (Chapters Seven and Eight).

### *Te Rangahau Kaupapa Māori – Kaupapa Māori Research (KMR)*

#### *Te Kaupapa Māori me te Rangahau Kaupapa Māori –Kaupapa Māori and Kaupapa Māori Research (KMR)*

*Kaupapa Māori* Research (KMR) is an extension of *Te Kaupapa Māori* theories and practices into research with the aim of ensuring continuing Māori survival and flourishing.<sup>220</sup> Over the last 20 years, through the work of Tuakana Nepe<sup>221</sup>, Graham<sup>222</sup> and Linda Smith<sup>223</sup>, Kathie

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<sup>220</sup> Smith, L. T. (1999). *Kaupapa Māori Methodology: Our Power to define ourselves*. Paper presented at the School of Education, University of British Columbia, Vancouver, Canada; Bishop, R. (1999). *Kaupapa Māori Research: An indigenous approach to creating knowledge*. In N. Robertson (Ed.), *Māori and psychology: research and practice - The proceedings of a symposium sponsored by the Māori and Psychology Research Unit*. Hamilton, NZ: Māori & Psychology Research Unit; Mikaere, A. (5 - 6 May 2011). *Keynote: From Kaupapa Māori Research to Re-Searching Kaupapa Māori: Making Our Contribution to Māori Survival*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Māori Research in the 21st Century, Pipitea Marae, Wellington, NZ.

<sup>221</sup> Tuakana (Tuki) Mate Nepe (*Ngāti Porou*) See: Nepe, T. (1991). *E hao nei e tēnei reanga te toi huarewa tupuna: Kaupapa Māori and educational intervention system*. (MA. Thesis), University of Auckland, Auckland, NZ.

<sup>222</sup> Professor Graham Hingangaroa Smith (*Ngāti Porou, Kai Tahu, Ngāti Apa, Ngāti Kahungunu*) See: Smith, G. H. (1992 [1990]). *Research Issues Related to Māori education*. Paper presented at the 1990 NZARE Special Interest Conference, Massey University; Smith, G. H., & Smith, L. T. (1996). *New Mythologies in Māori Education*. In P. Spoonley, D. Pearson & C. Macpherson (Eds.), *Ngā Pātai: Racism and Ethnic Relations in Aotearoa/New Zealand*. (pp. 217 - 234). Palmerston North, NZ: Dunmore Press; Smith, G. H. (1997). *Kaupapa Māori: Theory and Praxis*. (PhD. Thesis), University of Auckland, Auckland; \_\_\_\_\_ (2000). *Protecting and Respecting Indigenous Knowledge*. In M. Battiste (Ed.), *Reclaiming Indigenous Voice and Vision*. (pp. 209-224). Vancouver, Canada: UBC Press; Smith, G. H. (December 2001). *Reform & Māori Educational Crisis: A Grand Illusion*. Paper presented at the Post Primary Teachers Association Curriculum Conference, Christchurch; \_\_\_\_\_. (December 2003). *Kaupapa Māori Theory: Theorizing Indigenous Transformation of Education & Schooling*. Paper presented at the 'Kaupapa Māori Symposium'. NZARE/AARE Joint Conference, Hyatt Hotel, Auckland, NZ. Monograph.

Irwin<sup>224</sup>, Leonie Pihama<sup>225</sup>, Alison Jones<sup>226</sup>, Fiona Cram<sup>227</sup>, Russell Bishop<sup>228</sup> and others, KMR has been presented to academia, research institutions, government departments and other

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<sup>223</sup> Professor Linda Tuhiwai Smith (neé Mead) (*Ngāti Awa, Ngāti Porou*) See: Smith, L. T. (1996). *Ngā aho o te kākahu mātauranga: The multiple layers of struggle by Māori in education*. (PhD. Thesis), University of Auckland, Auckland, NZ; \_\_\_\_\_. (1999). *Kaupapa Māori Methodology: Our Power to define ourselves*. Paper presented at the School of Education, University of British Columbia, Vancouver, Canada; \_\_\_\_\_. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press; \_\_\_\_\_., & (in collaboration with Papaarangi Reid) (Eds.). (June 2000). *Māori Research Development: Kaupapa Māori Principles and Practices - A Literature Review*. Wellington, N.Z.: International Research Institute for Māori and Indigenous Education, The University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Māori Development - Te Puni Kōkiri.; \_\_\_\_\_. (c2005). On Tricky Ground: Researching the Native in the Age of Uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 85 - 107). Thousand Oaks, California: Sage Publications (Reprinted from: 2nd Edition, 2000); \_\_\_\_\_. (2006). Researching the Margins: Issues for Māori Researchers - a Discussion Paper. [Kaupapa Māori]. *AlterNative: An International Journal of Indigenous Scholarship* (Special Supplement 2006), 4 - 27; \_\_\_\_\_. (June 2006). *eHui Discussion Form: Kaupapa Māori Elements: A time for reflection*. Paper presented at the ehui Discussion Forum: 'Kaupapa Māori Elements' Wānanga, kaupapaMāori.com; \_\_\_\_\_. (2007). The Native and the Neoliberal Down Under: Neoliberalism and "Endangered Authenticities". In M. de la Cadena & O. Starn (Eds.), *Indigenous Experience Today*. (pp. 333-352). Oxford, UK; New York, USA: Berg Publishers; \_\_\_\_\_. (5 - 6 May 2011). *Opening Keynote: Story-ing the Development of Kaupapa Māori - a Review of Sorts*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Māori Research in the 21st Century, Pipitea Marae, Wellington, NZ.

<sup>224</sup> Kathie Irwin (*Ngāti Porou*) Irwin, K. (1994). *Māori Research Methods and Processes: An Exploration*. [Kaupapa Māori Research]. *Sites*, 28(Autumn), 25 - 43; \_\_\_\_\_. (2002). *Māori Education: From Wretchedness to Hope*. PhD, Victoria University of Wellington, Wellington, NZ. Retrieved from <http://victoria.lconz.ac.nz/vwebv/holdingsInfo?bibId=105965>; \_\_\_\_\_. (5 - 6 May 2011). *Methodological Highlights from the Trenches*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Māori Research in the 21st Century, Pipitea Marae, Wellington, NZ.

<sup>225</sup> Dr Leonie Pihama (*Te Ati Awa*) See: Pihama, L. E. (2001). *Tihei Mauriora: Honouring Māori Voices: Mana Wahine as a Kaupapa Māori Theoretical Framework*. PhD, University of Auckland, Auckland; \_\_\_\_\_. (June 2006). *eHui Discussion Form: Kaupapa Māori Elements: A time for reflection*. Paper presented at the ehui Discussion Forum: 'Kaupapa Māori Elements' Wānanga, kaupapaMāori.com; Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2008). *KaupapaMāori.com - Rangahau*. Retrieved 12 March 2011, from <http://www.rangahau.co.nz/about/>; \_\_\_\_\_. (5 - 6 May 2011). *Keynote: A Conversation about Kaupapa Māori Theory and Research*. Paper presented at the Kei Tua o Te Pae Hui Proceedings - The Challenges of Kaupapa Māori Research in the 21st Century, Pipitea Marae, Wellington, NZ.

<sup>226</sup> Professor Alison Jones is Professor of Education in the Faculty of Education at the University of Auckland. She has worked alongside Graham and Linda Smith, Leonie Pihama and Kuni Jenkins in the area of education for Māori and has authored or co-authored books and publications on education in Aotearoa/New Zealand.

<sup>227</sup> Dr Fiona Cram (*Ngāti Pahauwera, Ngāti Kahungunu*) See: Cram, F. (1997). *Developing Partnerships in Research: Pakeha Researchers and Māori Research*. *Sites*, 35(Spring 1997), 44 - 63; Cram, F., & Lenihan, T. M. (September 2000). *Māori Research Development: Kaupapa Māori Principles, Procedures and Practices*. Provider Interviews: Summary Report. In L. T. Smith & P. Reid (Eds.), *Māori Research Development: Kaupapa Māori Principles and Practices - A Literature Review*. (pp. 1 - 6). Auckland, NZ; Wellington, NZ: International Research Institute for Māori and Indigenous Education, University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, University of Otago; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, University of Otago; \_\_\_\_\_. (2001). *Rangahau Māori: Tōna tika, tōna pono - The validity and integrity of Māori research*. In M. Tolich (Ed.), *Research Ethics in Aotearoa New Zealand* (pp. 35 -

organisations both here in Aotearoa/New Zealand and internationally as a valid and reliable methodology and method for conducting research by Māori who are working with Māori in the quest to find outcomes that will be of benefit for Māori. As a consequence of their work KMR has gained currency among Māori academics and *ngā kairangahau* (researchers) and also among many Māori who have/are undertaking post-graduate, doctoral and post-doctoral study and research. Credit also needs to be given to *Ngā Pae o te Māramatanga* as described in *te Wāhanga Tuarua* (Chapter Two). KMR has also inspired indigenous academics and *kairangahau* in other parts of the world.<sup>229</sup>

### *Rangahau Kaupapa Māori me Rangahau Kaupapa Pākehā – Kaupapa Māori Research and Euro-Western Research*

Writing about Māori and *te rangahau* (research) in 1989, Merata Mita said that “[w]e have a history of people putting Māori under a microscope in the same way a scientist looks at an

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52). Auckland, NZ: Pearson Education; \_\_\_\_\_. (3-6 November 2004). *Celebrating the ordinary: The practice of 'by Māori, for Māori' evaluation*. Paper presented at the American Evaluation Association (AEA) Annual Conference 'Evaluation 2004 Fundamental Issues'. Atlanta, Georgia, USA; Ormond, A., Cram, F., & Carter, L. (2006). Researching Our Relations: Reflections on Ethics and Marginalisation. *AlterNative: An International Journal of Indigenous Scholarship* (Special Supplement 2006), 180 – 198; \_\_\_\_\_. (22 April 2010). Qualitative Interviewing [Workshop Presentation]. Wellington, NZ: Fiona Cram. Cram currently works for her own company that specialises in *Kaupapa Māori* research and evaluation.

<sup>228</sup> Professor Russell Bishop (*Tainui, Ngāti Awa*) See: Bishop, R. (1994). Initiating Empowering Research? *New Zealand Journal of Education Studies*, 29(1), 175–188; \_\_\_\_\_. (1996). *Whakawhanaungatanga: Collaborative Research Stories*. Palmerston North, NZ: Dunmore Press; Bishop, R., Graham, S., & Syndicate of Educational Development Centres of NZ Universities. (c1997). Implementing Treaty of Waitangi charter goals in tertiary institutions: a case study. *Higher education in New Zealand occasional paper*. *Ngā taumata mātauranga o Aotearoa* (Vol. 4, pp. 1-36). Wellington, NZ; \_\_\_\_\_. (1999). *Kaupapa Māori Research: An indigenous approach to creating knowledge*. In N. Robertson (Ed.), *Māori and psychology: research and practice - The proceedings of a symposium sponsored by the Māori and Psychology Research Unit*. Hamilton, NZ: Māori & Psychology Research Unit; Bishop, R., & Glynn, T. (2003 [1999]). *Culture Counts: Changing Power Relations in Education*. London, UK; New York, USA: Zed Books; \_\_\_\_\_. (2003). Changing Power Relations in Education: *Kaupapa Māori Messages for "Mainstream" Education in Aotearoa/New Zealand*. *Comparative Education*, 39(2, Special Number (27)), 221–238; Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform - addressing the politics of disparity*. Wellington, NZ: NZCER Press; \_\_\_\_\_. (2011). *Freeing Ourselves*. (Vol. 66). Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers.

<sup>229</sup> See: Chilisa, B. (2012). *Indigenous Research Methodologies* (1st Ed.). Thousand Oaks, California: Sage Publications; Battiste, M. (Ed.). (2000). *Reclaiming Indigenous Voice and Vision*. Vancouver, Toronto, Canada: UBC Press; Battiste, M., Bell, L., & Findlay, L. M. (2002). An Interview with Linda Tuhiwai Te Rina Smith. *Canadian Journal of Native Education*, 26(2), 169-186.

insect. The ones doing the looking are giving themselves the power to define.”<sup>230</sup> As mentioned earlier, as a result of this positivist approach to research Māori received limited or no benefit from it and, in most cases, the findings were negative. As a consequence Māori were seen as being at the bottom end of the scale, dysfunctional and deviating from the ‘norms’ as set by this country’s *Pākehā* colonial antecedents. As with *Kaupapa Māori*, KMR was developed to challenge, question and critique Euro-Western hegemony in research methodology and methods<sup>231</sup>; it does not reject or exclude it.<sup>232</sup>

### *Te Ariā Amuamutanga – Critical Theory*

KMR applies the critical approaches first developed by the Frankfurt School but goes beyond the Marxist-Freudian theory of Horkheimer and his colleagues as KMR also provides the opportunity to analyse and explore new ways of framing and structuring *te mātauranga Māori* and how Māori conceptualise *te mātauranga Māori*. KMR is “... a way of abstracting that knowledge, reflecting on it, engaging with it, taking it for granted sometimes, making assumptions based upon it, and at times critically engaging in the way it has been and is being constructed.”<sup>233</sup> Graham Smith summarizes KMR as a methodology that:

1. is related to ‘being Māori’;
2. is connected to Māori philosophy and principles;
3. takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture; and

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<sup>230</sup> Cited in Smith, L. T. (1999). *Kaupapa Māori Methodology: Our Power to define ourselves*. Paper presented at the School of Education, University of British Columbia, Vancouver, Canada. p. 1.

<sup>231</sup> Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 3(4), 1 – 16; Eketone, A. (2008). Theoretical underpinning of Kaupapa Māori directed practice. *MAI Review*, 1(Target Article), 1-11.

<sup>232</sup> Smith, L. T. (in collaboration with Papaarangi Reid). (June 2000). *Māori Research Development: Kaupapa Māori Principles and Practices - A Literature Review*. Wellington, N.Z: International Research Institute for Māori and Indigenous Education, The University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Māori Development - Te Puni Kōkiri. p.6.

<sup>233</sup> See Smith, L. T. (1999a). *Decolonizing Methodologies: Research and Indigenous Peoples*. London and Dunedin, NZ: Zed Books and University of Otago Press. p. 188.

4. is concerned with ‘the struggle for autonomy over our own cultural well-being.’<sup>234</sup>

*Te Tikanga Pūtaiao Tōkeke me te Tikanga Pūtaiao hangore – Positivism and Post-positivism.*

Advocates for KMR have been strongly opposed to *te Tikanga Pūtaiao Tōkeke* (Positivist)<sup>235</sup> and *te Tikanga Pūtaiao Tōkeke hangore* (Post-positivist)<sup>236</sup> approaches to research.<sup>237</sup> Mita’s metaphor of Māori being placed “under the microscope” is a typical image that Māori have of the positivist research approach. In order to preserve their objectivity, mainly *Pākehā* researchers would endeavour to maintain a detachment from the researched by keeping contact with *ngā ngā tangata* (individual participants) and their *hāpori* (community, communities) to the bare minimum. These researcher(s) seldom tried to bridge the cultural, linguistic, educational and socio-economic gap that divided them from the researched and their *hāpori* and therefore remained ‘outsiders’.

Another reason for the anti-positivist stance by advocates of KMR is the continuing influence of positivism in social science research in Aotearoa/New Zealand, even though its influence had begun to fade internationally since the 1960s with the advent of post-positivism. The anti-positivist stance has certainly been political and informed by Critical Theory: the early KMR developers needed to push for the validation and reliability of *te Mātauranga Māori* and *Te Kaupapa Māori* which would form the basis for KMR. This was done in the face of strong opposition from academics and scientists who dismissed *te Mātauranga Māori* and *Te Kaupapa Māori* because, in their opinion, KMR did not meet the standards laid down by *Pākehā* criteria

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<sup>234</sup> Smith, G. H. (1992 [1990]). *Research Issues Related to Māori education*. Paper presented at the 1990 NZARE Special Interest Conference, Massey University. Cited in Smith, L. T. (1999a). *Decolonizing Methodologies: Research and Indigenous Peoples*. London, U.K.; Dunedin, N.Z.: Zed Books; University of Otago Press. 185.

<sup>235</sup> Linda Smith describes Positivism as “the notion of research as an objective, value-free, and scientific process for observing and making sense of human realities” (Smith, 1999a: 164-165) in order to predict and control it. Positivism rejects metaphysics

<sup>236</sup> Post-positivism was a reaction against some of the beliefs and practices of positivism. The Positivist stereotype is of a scientist wearing a white lab coat working in a laboratory.

<sup>237</sup> See Smith, L. T. (1999a). *Decolonizing Methodologies: Research and Indigenous Peoples*. London and Dunedin, NZ: Zed Books and University of Otago Press. 163-165; Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 3(4), 1–16.

based on Euro-Western paradigms.<sup>238</sup> But the analysis of power structures installed by colonialism and reinforced by Postcolonialism girded the developers of KMR to continue to push for emancipation and the recognition and acceptance, even grudging acceptance, of *Te Kaupapa Māori* theories and practices and KMR.

Some KMR practitioners were/are cautious toward other Euro-Western philosophies and theories such as *te Angatanga* (Structuralism)<sup>239</sup> and *te Angatanga hangore* (Post-structuralism); *te Whakamatarikitanga* (Reductionism)<sup>240</sup> and *te Whakamatarikitanga hangore* (Post-reductionism).<sup>241</sup> The cautiousness toward *Whakamatarikitanga* is because *te Tirohanga Māori* is holistic and places *te Wairuatanga* (spirituality) at its heart. *Te Wairuatanga* has no part in *te Whakamatarikitanga*.<sup>242</sup> *Te Whakamatarikitanga* is also primarily concerned with the individual

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<sup>238</sup> See: Rata, Elizabeth. (2004). *Ethnic Ideologies in New Zealand Education: What's Wrong with Kaupapa Maori*. Paper presented at the Teacher Education Forum of Aotearoa New Zealand Conference (TEFANZ), Auckland College of Education; Marie, Dannette, & Haig, Brian. (2006). Kaupapa Maori research methodology: A critique and an alternative. *New Zealand Science Review*, 63(1), 17 – 21; \_\_\_\_\_. (2009). The Maori Renaissance and the Politicisation of Science in New Zealand. In R. Openshaw & E. Rata (Eds.), *The Politics of Conformity in New Zealand*. (pp. 115-134). Auckland, NZ: Pearson; Rata, Elizabeth. (2011b). *A Critical Inquiry into Indigenous Knowledge Claims*. Paper presented at the Presentation to the Department of Education, University of Cambridge, Cambridge, UK.

<sup>239</sup> Structuralism is a method or approach in social sciences and literary criticism that analyses and interprets phenomena in terms of oppositions, contrasts and structures, especially hierarchical structures. In anthropology it is a theory that there are unobservable social structures that can produce/precipitate observable social phenomena. *Whakapapa*, for example, is an unobservable social structure that can produce observable social phenomena. In sociology it is a theory that society comes before individuals. See: The Concise Oxford Dictionary of Current English. (1976 [1911]) (6th ed.). London, UK: Oxford University Press; Dosse, F. (1998 [1991]). *History of Structuralism* (D. Glassman, Trans. Vol. 1). Minneapolis, MN, USA; London, UK: University of Minnesota Press; Chaffee, D., & Lemert, C. (2009). Structuralism and Post-structuralism. In B. S. Turner (Ed.), *The New Blackwell Companion to Social Theory*. (pp. 124-140). Chichester, W. Surrey, UK; Malden, MA, USA: Wiley-Blackwell.

<sup>240</sup> Reductionism is a philosophical theory that is utilized in the Natural Sciences but has also been applied in psychology and the social sciences. It is the process and practice of reducing systems and phenomena to their simplest or smallest components or elements in order to observe the components separately and to understand how these parts interact. See: Cheung, M. (2008). The reductionist - holistic worldview dilemma. *MAI Review*, 3(5), 1 - 7. Reductionism had its most influence in the 1950s – 1960s but has since been succeeded by Post-Reductionism. See: Horst, S. (2007). *Beyond Reductionism: Philosophy of the Mind and Post-Reductionist Philosophy of Science*. Oxford, UK; New York, NY, USA: Oxford University Press.

<sup>241</sup> Horst, S., 2007.

<sup>242</sup> See: Cheung, M. (2008). The reductionist-holistic worldview dilemma. *MAI Review*, 3(5), 1 - 7.



components rather than the whole in that it holds that “a system can be fully understood in terms of its isolated parts, or an idea in terms of simpler concepts.”<sup>243</sup>

This is contrary to *Te Kaupapa Māori* principles of *kotahitanga* (unity in diversity), *whakapapa* and *whānaungatanga*, which allow that the whole phenomenon can have its own identity and life separate from and in addition to the identity and life of the smaller components/elements. This means that while the process of reducing material, data, dialogues, narratives etc. down to their simplest components/elements can assist understanding and the creation of new knowledge, it is essential that the integrity of the phenomenon as a whole is maintained at the same time as it is being reduced or, if that is not absolutely possible, it is restored after having been reduced. The relationship and the links that connect the smaller/simpler components/elements together to comprise the whole or larger phenomenon are also equally important as the individual components or elements themselves.

#### *Rangahau ine kounga me Rangahau ine tātai – Qualitative and Quantitative Research*

As with all approaches to research, both *te rangahau ine kounga* (qualitative research) and *te rangahau ine tātai* (quantitative research) methods of research can be utilised by KMR *kairangahau* although there has been a preference to use qualitative more than quantitative methods<sup>244</sup>. This may be due in part to quantitative research being historically favoured by (predominantly though not exclusively) *Pākehā* academics and researchers who have focussed on the negative statistics and/or interpreted them negatively. This has resulted in many Māori considering that they were not presenting the full picture of the Māori situation and condition.

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<sup>243</sup> The Concise Oxford Dictionary of Current English. (1976) (6th Ed.). London, UK: Oxford University Press. p. 937.

<sup>244</sup> This comment is based on a survey of all available material in journals, including *MAI Review*, and proceeds of conferences organised by *Ngā Pae o te Māramatanga* since 2002.

*Te Rangahau ine kouna* also involves *te kairangahau* meeting the participant(s) *kanohi ki te kanohi* (face-to-face) instead of participants filling in questionnaires that are impersonal and anonymous, and which ensure that *te kairangahau* remains detached and personally disconnected to the participant(s) and his/her/their context. As Bishop points out, KMR requires *te kairangahau* to immerse themselves into *te whānau-of-interest* (discussed later in this *Wāhanga*) so that they are no longer the singular voice speaking on behalf of the participants but are part of the collective voice speaking with and alongside the participants. *Te Rangahau ine kouna* enables the voices of the participant(s) to be heard and for the voices of *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rūpū* (group, organisation, club, association) and *ngā hāpori* (community, communities) to be heard as well. This is a major development as many of these voices have been silenced, ignored or drowned out in the past.

#### *Ngā Mātāpono o te Rangahau Kaupapa Māori – The Principles of Kaupapa Māori Research (KMR)*

One of *Te Kaupapa Māori*'s key *mātāpono* (principle, maxim) is *tino rangatiratanga*. Many advocates of KMR have supported the argument that research for Māori should be conducted by Māori with (rather than on) Māori.<sup>245</sup> They have held the belief – and many still support it – that Māori *kairangahau* are more aware, sensitive and respectful when working with Māori and more likely to ensure that the research and its outcome(s) would be of benefit to Māori. All of this comes within a broader *kaupapa* that aims to restore Māori management of *te rangahau*; some would argue that it aims at total Māori control of research conducted with Māori and/or on data and material gathered on Māori and/or *taonga Māori* (inherited Māori treasures).

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<sup>245</sup> Cram, F. (3-6 November 2004). *Celebrating the ordinary: The practice of 'by Māori, for Māori' evaluation*. Paper presented at the American Evaluation Association (AEA) Annual Conference 'Evaluation 2004 Fundamental Issues'. Atlanta, Georgia, USA; Cram, F. (2001). *Rangahau Māori: Tōna tika, Tōna pono - The validity and integrity of Māori research*. In M. Tolich (Ed.), *Research Ethics in Aotearoa New Zealand* (pp. 35 - 52). Auckland, NZ: Pearson Education.

This means that research can no longer be conducted ‘on Māori’, using them as objects, but has to be done in partnership with Māori participants<sup>246</sup>. The question of whether *Pākehā* should be allowed to lead research projects that involve Māori and/or are on issues of importance to Māori is still being debated. There are many areas of research and potential research where Māori who have the experience to lead research projects are few in number. *Pākehā* participation in research projects involving Māori and/or are on topics of concern to Māori is also open to debate. Many *Pākehā* are aware of the need to be more sensitive toward working with Māori and are forming relationships/partnerships with Māori before starting their research projects.

Linda Smith has identified a list of questions that need to be addressed at the very beginning of a research project:

- What research do we want to carry out?
- Who is that research for?
- What difference will it make?
- Who will carry out this research?
- How do we want the research to be done?
- How will we know it is a worthwhile piece of research?
- Who will own the research?
- Who will benefit?<sup>247</sup>

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<sup>246</sup> See: Ormond, A., Cram, F., & Carter, L. (2006). Researching Our Relations: Reflections on Ethics and Marginalisation. In *AlterNative: An International Journal of Indigenous Scholarship* (Special Supplement 2006), 180–198; Smith, L. T. (1999a). *Decolonizing Methodologies: Research and Indigenous Peoples*. London and Dunedin, NZ: Zed Books and University of Otago Press; \_\_\_\_\_. (1999b). Kaupapa Māori Methodology: Our Power to define ourselves. A Paper presented to the School of Education, University of Columbia, pp. 1- 19; \_\_\_\_\_. (2006). Researching the Margins: Issues for Māori Researchers - a Discussion Paper. In *AlterNative: An International Journal of Indigenous Scholarship* (Special Supplement 2006), 4-27.

<sup>247</sup> Smith, L. T. (1996). *Ngā aho o te kākahu mātauranga: The multiple layers of struggle by Māori in education*. (PhD. Thesis), University of Auckland, Auckland, NZ. Cited in Smith, L. T. (in collaboration with Papaarangi Reid). (June 2000). *Māori Research Development: Kaupapa Māori Principles and Practices - A Literature Review*. Wellington, N.Z: International Research Institute for Māori and Indigenous Education, The University of Auckland; Te Rōpu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Māori Development - Te Puni Kōkiri. 18-19.

These are questions that one would expect that all *kairangahau* would ask prior to commencing a research project whether or not Māori are involved. In the context of KMR these questions are significant, especially when they draw attention to *te matatika* (code of ethics) that KMR requires to be applied. Each of these questions will therefore be addressed below.

*He aha te kaupapa o te rangahau? - What research do we want to carry out?*

As well as asking what kind of research would be undertaken, the main point of this question is to establish what is the key question that is being asked by this research and do *ngā whānau*, including *ngā whānau-of-interest*, *ngā hapū*, *ngā iwi*, *ngā rūpū* and/or *ngā hāpori* agree that it is a question that can/should be asked and pursued? This requires prior consultation with appropriate people including *ngā kaumatua*.

Irwin raises the issue of who decides on *te take* (cause, topic, subject matter) for a research project and some of the dilemmas, anxieties and problems that can arise for *te kairangahau*. She describes how a respected *kaumatua*, one of her mentors, had suggested a *take* that she might do for her PhD. While she agreed with what *te kaumatua* had said about *te take*

...and its importance for Māoridom and for New Zealand society more generally. But, I knew that it was not right for me. I knew that I had to find a topic that grabbed me so powerfully that I could withstand the years of research and writing necessary to undertake, complete and publish the study. I had to feel it was right for me, whilst also contributing to the good of Māori people.<sup>248</sup>

In terms of *tikanga Māori*, what Irwin felt was right for her was a serious issue. In the end she decided on a different *take* to that suggested by her *kaumatua* yet at the same time she was conscious that she “was possibly contradicting Māori cultural teachings in which *kaumatua* in

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<sup>248</sup> Irwin, K. (1994). *Māori Research Methods and Processes: An Exploration*. [Kaupapa Māori Research ]. *Sites*, 28(Autumn), 25-43. 32.

the Māori world are our policy makers, professors and leaders.”<sup>249</sup> However, in other situations *te kairangahau* may have no choice but to go with what is decided by his/her/their *whānau*, *hapū* and/or *iwi*, or by people or a group from *te hāpori*, or *te whānau* of interest.

*Mō wai te rangahau? –Who is the research for?*

Under KMR the primary aim and purpose of research is to empower Māori and assist with the development of Māori wellbeing. It is not primarily for the benefit of *te kairangahau* or the institution on whose behalf he/she is conducting the research. The first beneficiaries of the research ought to be the participants (which may include *te kairangahau*) and their *whānau*, *whānau-of-interest*, *hapū*, *iwi*, *rōpū* and/or *hāpori*. Bishop’s explanation of this is that:

One fundamental understanding to a Kaupapa Māori approach to research is that it is the discursive practice that is Kaupapa Māori that positions researchers in such a way as to operationalize the self-determination (agentic positioning and behaviour) for research participants. This is because the cultural aspirations, understandings, and practices of Māori people implement and organise the research process. Further, the associated research issues of initiation, benefits, representation, legitimization, and accountability are addressed and understood in practice by practitioners of Kaupapa Māori research within the cultural context of the research participants.<sup>250</sup>

*He aha te rerekētanga e whai ake i te Rangahau Kaupapa Māori? – What difference will KMR make?*

This question asks not only what will be ‘different’ as a result of KMR being carried out but also on what scale? Change may be understood as being at the level of the participants (which may include *te kairangahau*, his/her/their *whānau* and the *whānau-of-interest*) or it could be more extensive and impact on *hapū*, *iwi*, *rōpū* and/or *hāpori*. Research should result in the “production of knowledge, new knowledge and transformed ‘old’ knowledge, ideas about the nature of knowledge and the validity of specific forms of knowledge”<sup>251</sup> but the problem

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<sup>249</sup> Irwin, 1994: 33.

<sup>250</sup> Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: a Māori approach to creating knowledge. *Qualitative Studies in Education*, 11(2), 199-219. 202.

<sup>251</sup> Smith, 1999: 59.

is, as imperial and colonial histories show, that knowledge can be commodified along with natural resources. It can also be used by the imperialists and colonialists to explain and justify the killing, exploitation, oppression and enslavement of *ngā Tāngata Whenua*. With KMR the new knowledge that is obtained must lead to the emancipation of Māori from their marginalized predicament in Aotearoa/New Zealand society and from the colonization of the mind<sup>252</sup>; it must empower Māori to take further steps toward attaining *tino rangatiratanga*; and it must be *mana* enhancement.

*Ko wai ngā kairangahau? –Who will carry out this research?*

This question raises a major point relating to KMR. Bishop states that

...what is crucial to an understanding of what it means to be a researcher in a Kaupapa Māori approach is that it is through the development of a participatory mode of consciousness that a researcher becomes part of this process. He or she does not start from a position outside of the group and then chooses to invest or reposition him/herself. Rather the (re)positioning is part of participation. The researcher cannot “position” him/herself or “empower” the other. Instead, through entering a participatory mode of consciousness the individual agent of the “I” of the researcher is released in order to enter a consciousness larger than the self.<sup>253</sup>

The participatory mode that Bishop talks about here is important because no longer is *te kairangahau* the voice speaking on behalf of the acquiescing or silent ‘Other’ but is only one of the voices of the participants who are speaking collectively.

This question also evokes *ngā mātāpono* of *whānau* and *whānaungatanga* in that *te kairangahau* is required to establish a group of people that includes *ngā kaumātua* who provide *te kairangahau* with advice, support, encouragement and who help facilitate access to *te hāpori Māori* (Māori

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<sup>252</sup> Ngugi Wa Thiong'o. (1986). *Decolonizing the Mind: the Politics of Language in African Literature*. London, UK: James Currey. Cited in Smith, 1999: 59.

<sup>253</sup> Bishop, R. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers. p. 15.

community) that s/he proposes to work with<sup>254</sup>. In addition, *te kairangahau* needs to establish a research *whānau*, which Bishop calls “a *whānau of interest*”<sup>255</sup>. He says that the leader of *te whānau-of-interest* may not always be *te kairangahau* but may be one of the *kaumatua*. “Leadership in a *whānau of interest*, however, is not in the sense of making all the decisions, but in the sense of being a guide to culturally appropriate procedures (*karawa*) for decision making and a listener to the voices of all members of the *whānau*. The *kaumatua* are the consensus seekers for the collective and the producers of the collaborative voice of the members.”<sup>256</sup>

The importance and complexity of the positioning of people within a *whānau-of-interest* for *te kairangahau* is his/her/their ability to work within *tikanga* Māori, that is his/her/their ability to work within “Māori customary socio-political processes”<sup>257</sup>. Bishop says that:

In a Māori collective *whānau*, there are a variety of discursively determined positions, some of which are open to the researcher, some of which are not. The extent to which researchers can be positioned within a *whānau of interest* is therefore tied very closely to who they are, often more so than what they are. Therefore, positioning is not simply a matter of the researchers’ choice, because this would further researcher imposition. That is, researchers are not free to assume any position that they think the *whānau* needs in order for the *whānau* to function. The researchers’ choice of positions is generated by the structure of the *whānau* and the customary ways of behaving constituted within the *whānau*.<sup>258</sup>

Membership of a *whānau-of-interest* therefore includes *kaumatua*, but it also includes experts in areas relevant to the project and *te kairangahau*. *Te kairangahau* may not always select the

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<sup>254</sup> Irwin, K. (1994). Māori Research Methods and Processes: An Exploration. [Kaupapa Māori Research]. *Sites*, 28(Autumn), 25–43; Bishop, R. (1994). Initiating Empowering Research? *New Zealand Journal of Educational Studies*, 29(1), 175-188.

<sup>255</sup> Bishop, R. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers. p. 15.

<sup>256</sup> Bishop, 2011: 15.

<sup>257</sup> Bishop, 2011: 16.

<sup>258</sup> Bishop, 2011: 15.

members, as *te whānau* may collectively decide who might be the person(s) they require to fulfil *te kaupapa* of the project. Linda Smith states that “... the *whānau* principle is generally regarded as an organizational principle, a way of structuring supervision, of working collaboratively, of ensuring that a wide range of *Māori* concepts are discussed rigorously and a way of connecting with specific communities and maintaining relationships with communities over many years.”<sup>259</sup> While *te whānau* performs a role of mentoring and support, it also has a role in technical advice and support on aspects and approaches to research.<sup>260</sup>

*Me pehea te haere o ngā mahi me te tika o ngā rangahau? – How do we want the research to be done?*

Irwin and Bishop use the process of a hui being held on a *marae* (meeting area of *whānau*, *hapū* and/or *iwi*) which usually includes a *wharehau* (meeting house), a *wharekai* (dinning room and kitchen) and ablution building(s) as a metaphor to explaining the processes for undertaking KMR<sup>261</sup>. All *marae* have their own *kawa* (protocols, rules, processes) that come into play when an *ope* (group) of *manuhiri* (visitor(s), guest(s)) arrive and a *powhiri* (welcoming ritual) needs to occur. *Te kawa* of the *marae* require certain steps to be followed and completed by *te tāngata whenua* (people of the land, hosts) and *te manuhiri* before *te powhiri* is fulfilled. Irwin sets out the following steps:

1. *The mandate to do the research.*

In terms of *te powhiri* this phase parallels the preparation that *te manuhiri* need to do prior to arriving at the gate of *te marae*.

This may require several meetings with *kaumātua* to clarify *te take* (topic) and to get their blessing on it. They may also provide advice on the membership of *te whānau*-of-interest. There will also be meetings with supervisors and potential members of a

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<sup>259</sup> Smith, L. T. (2006). Researching the Margins: Issues for *Māori* Researchers - a Discussion Paper. In *AlterNative: An International Journal of Indigenous Scholarship* (Special Supplement 2006), 4-27, 12.

<sup>260</sup> Smith, 2006: 12-13.

<sup>261</sup> Irwin, K. (1994). *Māori Research Methods and Processes: An Exploration*. [Kaupapa Māori Research]. *Sites*, 28(Autumn), 25-43; Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: a Māori approach to creating knowledge. *Qualitative Studies in Education*, 11(2), 199-219; \_\_\_\_\_. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers.



*whānau*-of-interest to clarify supervision and membership of *te whānau*-of-interest to get their blessing of *te take* (topic) and to process the proposal through the university.

2. *Negotiating entry to the field.*

In terms of *te powhiri* this is another step that parallels the preparation that *te manuhiri* need to do prior to arriving at the gate of *te marae*.

With this step there need to be meetings of the whole *whānau*-of-interest to clarify how the project will proceed. No final decision on this can be made until the meeting with the participants as they are to be involved in the final decision-making.

3. *The 'Rituals of first encounter.*

In terms of *te powhiri* this phase is the arrival at *te marae*.

The first encounter with potential participant(s) may be on a *marae* or a community centre or *kura* or in someone's home. If the project is spread across the country there may need to be many first encounters where *te whānau*-of-interest as a whole or its representative(s) meet(s) with the participant(s). This process may be formal and involve *he karanga*, *he whaikōrero*, *he karakia*, and *he hongi* followed by *ngā kai*, or it may be informal and involve a simple *he mihi*, *he karakia*, and *he kōrero* followed by *ngā kai*. This may depend on how many participants are able to gather in one place and who they are. It may also depend on how well known *te kairangahau* and members of *te whānau*-of-interest are to the participant(s).

As this is the first encounter, then the main purpose of this *hui* is for *te kairangahau* and *whānau*-of-interest to be accepted by *te tāngata whenua*/participant(s) and to begin the process of becoming part of them in order for the project to proceed on a 'tātau' (we, us) basis and not on a 'koutou' (you, plural) or 'koe' (you, singular) basis. This is where *te kairangahau* and *te whānau*-of-interest become joint participants as they hand over the project as *koha* (gift) to *te tāngata whenua*. They may also become accepted as part of *te tāngata whenua* provided that *te koha* is accepted. Should *te tāngata whenua* accept *te koha* they too become part of *te whānau*-of-interest.

Bishop points out that this new *whānau* “is a location for communication, for sharing outcomes, and for constructing shared common understandings and meanings.”<sup>262</sup> This means that all the material gathered and new knowledge created belongs to *te whānau-of-interest*, not to *te kairangahau* or to any individual within *te whānau-of-interest*, or to the institution(s) that sponsored *te kairangahau* and *te whānau-of-interest* unless the participant(s) agree otherwise.

Bishop also points out that under KMR the management or control mechanisms of a project do not reside in the hands of *ngā kairangahau* only, or are dominated by *ngā kairangahau*. The importance of the relationships between *ngā kairangahau* and the participants is one of *whānaungatanga* which means that a project “cannot proceed unless whanau support is obtained, unless kaumatua provide guidance, and unless there is aroha (mutuality) between the participants, evidenced by an overriding feeling of tolerance, hospitality, and respect for others, their ideas, and their opinions. The research process is participatory as well as *participant-driven*...”<sup>263</sup>

*Me pehea mātau kai te mōhio mehemea ngā mahi nei ngā mahi whai hua? – How do we know if this work is worthwhile?*

One answer to this question is: that Māori wellbeing is positively enhanced as a result of *te rangahau* that has been undertaken. This does not mean that the knowledge produced by the research has to be positive – negative statistics, for example, may result - but the knowledge must lead on to solutions and programmes that aim to develop and enhance Māori wellbeing. Another answer is that the participants gain deeper awareness of themselves and their *mana* is not only maintained but enhanced by the new knowledge and the goals, planning, work, and programmes that may flow from *te rangahau*.

*Mā wai te rangahau nei? – Who will own the research?*

As indicated above, *te rangahau* needs to be owned by all the participants – all the members of *te whānau-of-interest*, which includes *te whānau* (extended family) of all the participants

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<sup>262</sup> Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: a Māori approach to creating knowledge. *Qualitative Studies in Education*, 11(2), 199-219. p204.

<sup>263</sup> Bishop, 1998: 204.

and may extend to their *hapū*, *iwi*, *rōpū* and *hāpori* depending on *te pae* (scope) and *kaupapa* (purpose) of *te rangahau*, and *ngā rārangi mātau/ngā rārangi mōhio* (the content, knowledge, references, material, data,) given/provided/gifted in *te rangahau* project. However, there is a question about where the material gathered as a result of *te rangahau* will be located at the conclusion of the project and will the place of storage - for example a library, a museum, a *marae*, the *Rūnanga* offices for *hapū* or *iwi* or a group/groups from *te hāpori* – own the material? That needs to be carefully negotiated and determined with the participants.

*Ko wai ngā tāngata whai ora? – Who will benefit?*

Research projects will be of benefit to a wide range of people in addition to *ngā kairangahau*. In terms of prioritising who will benefit the most from a project, the first must be the participants. Their experience in participating in the project must be worthwhile for them as well as their gaining the new knowledge and material produced by the project. It needs to be remembered that the participants are all the members of *te whānau*-or-interest which includes *ngā kairangahau*, *ngā kaumātua*, the experts (including the supervisors), and the participants and their *whānau*. *Te whānau*-of-interest may also include *ngā hapū*, *ngā iwi*, *ngā rōpū* and *ngā hāpori* of the participants depending on the scope and purpose of *te rangahau*.

*Te Matatika mō te Rangahau Kaupapa Māori – Code of Ethics for KMR*

*Kaupapa Māori* Research provides a *Matatika* (code of ethics) and appropriate methodologies for *ngā kairangahau* when working with *Māori*.<sup>264</sup> The University of Canterbury, as with all

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<sup>264</sup> Powick, K. (2003). *Ngā Take Matatika mō te Mahi Rangahau Māori. Māori research ethics: a literature review of the ethical issues and implications of Kaupapa Māori research involving Māori, for researchers, supervisors and ethics committees.* . Hamilton, NZ: Wilf Malcolm Institute of Educational Research, University of Waikato; Hudson, M. (2004). *He Matatika Māori: Māori and Ethical Review in Health Research.* (MHSc. Thesis), Auckland University of Technology, Auckland, NZ. Retrieved from

<http://aut.researchgateway.ac.nz/bitstream/handle/10292/151/HudsonM.pdf?sequence=1>; Hudson, M., Milne, M., Reynolds, P., Russell, K., & Smith, B. (2010). *Te Ara Tika: Guidelines for Māori research ethics: A framework for researchers and ethics committee members.* Auckland, NZ: Health Research Council of New Zealand. 1-23; Cram, F. (2001). *Rangahau Māori: Tōna tika, tōna pono - The validity and integrity of Māori research.* In M. Tolich (Ed.), *Research Ethics in Aotearoa New Zealand* (pp. 35-52). Auckland, NZ: Pearson Education; Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2008). *KaupapaMāori.com - Rangahau* Retrieved from

other universities and research institutes and organisations, has a Human Ethics Committee. When the application for this project was approved by this Committee in 2000, it was still developing its policies on the Treaty of Waitangi, on conducting research with Māori and on cross-cultural research. Since then the University's Human Ethics Committee has moved ahead with its policies and practices. *Te Matatika* for KMR is in addition to those of the university.

Over the years advocates for KMR have worked on the development of a *Matatika* for KMR. There have been many people involved in this<sup>265</sup> including Leonie Pihama and those who developed the material available on the Rangahau.com website<sup>266</sup>, which is a website developed by *Ngā Pae o te Māramatanga* to provide information and guidelines for *Te Kaupapa Māori* and KMR. *Tino rangatiratanga* and *Te Tiriti o Waitangi* are two key *mātāpono* that inform KMR *Matatika*. *Tino rangatiratanga*, as the “operationalization of self-determination”,<sup>267</sup> and *Te Tiriti o Waitangi* guarantee that Māori “are able to determine their own policies, to actively participate in the development and interpretation of the law, to assume responsibility for their own affairs and to plan for the needs of future generations”<sup>268</sup>.

The basis of the KMR *matatika*, however, is *whānaungatanga* (relationships) that are founded on *āta* (respect for one's elders and for one another). It is “the process of establishing family (*whānau*) relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and, therefore, an

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<http://www.rangahau.co.nz/about/> Accessed on 12/03/2011; Cram, F. (n.d.). *Ethics In Māori Research: Working Paper*. University of Auckland. Auckland, NZ. Retrieved from

<http://researchcommons.waikato.ac.nz/bitstream/handle/10289/3316/Cram%20-%20Ethics%20..?sequence=1>;

Kennedy, V., & Cram, F. (2010). Ethics of Researching with Whanau Collectives. *MAI Review*. (3), 1-8.

<sup>265</sup> See Footnote 46.

<sup>266</sup> <http://www.rangahau.co.nz/research-idea/27/>

<sup>267</sup> Bishop, R. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers. 7.

<sup>268</sup> Durie, M. (1995). *Principles for the development of Māori Policy*. Paper presented at The Māori Policy Development Conference., Wellington, NZ. Cited in Bishop, R. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers. 7.

unspoken but implicit commitment to other people.”<sup>269</sup> These same expectations and obligations apply to what Bishop describes as metaphoric *whānau* or *whānau*-of-interest that is “collectives of people working for a common end, who are not connected by kinship, let alone descent, but who act as if they were.”<sup>270</sup> These metaphoric *whānau* try to establish relationships, organisations, and work practises based on the principles that traditional *whānau* practised.<sup>271</sup>

The following are other key *mātāpono* (principles) that Linda Smith and Fiona Cram have identified as important to KMR<sup>272</sup>:

1. *Aroha* is the first key value that Smith and Cram identify as being important in KMR. Although *aroha* is commonly translated into English as ‘love’ it has wider meanings and Smith and Cram prefer ‘respect’ as the meaning in this situation, where to “treat people with respect is to allow them to define their own space and meet on their own terms.”<sup>273</sup>

This is a collaborative approach to research that not only enables the knowledge to be shared mutually and reciprocally. It also places *te kairangahau* in a position of learner as well as data gatherer. On a positive note, it does mean that relationships do not end at the end of the project but may continue for many years and for generations.

2. *He kanohi kitea* is *te mātāpono* of meeting with people face-to-face rather than through impersonal questionnaires and polls. It is informed by *te whakatauākī* (proverb) ‘*He reo e rangona, engari he kanohi*’ (A voice can be heard but a face needs to be seen). It is about fronting up to the participants and *te hāpori* with whom the

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<sup>269</sup> Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: a Māori approach to creating knowledge. *Qualitative Studies in Education*, 11(2), 199-219. 203.

<sup>270</sup> Bishop, R. (2011). *Freeing Ourselves*. Rotterdam, The Netherlands; Boston, MA, USA; Taipei, Republic of China (Taiwan): Sense Publishers.36.

<sup>271</sup> Bishop, 2011: 36.

<sup>272</sup> See: Smith, L. T. (1996). *Ngā aho o te kākahu mātauranga: The multiple layers of struggle by Māori in education*. . PhD, University of Auckland, Auckland, NZ; Cram, F. (2001). Rangahau Māori: Tōna tika, Tōna pono - The validity and integrity of Māori research. In M. Tolich (Ed.), *Research Ethics in Aotearoa New Zealand* (pp. 35 - 52). Auckland, NZ: Pearson Education. In a footnote to her chapter, Cram acknowledges when writing it she had discussions with Linda Smith “to pick her brains about what was on her mind when she wrote about these key *kaupapa*.”

<sup>273</sup> Cram, 2001: 42-43.

project is to happen. It is what Irwin calls ‘first encounters’, the first and perhaps the first of many. Whether it is one or many encounters, fronting up signals that *te kairangahau* is prepared to cross over the gap that may exist between him/her/them and the participants. The first encounter places “the power to define the situation, including the conduct of the researchers, firmly in the hands of the community.”<sup>274</sup> Further encounters reinforce a commitment by *te kairangahau* and the participants to one another.

3. *Titiro me whakarongo...kōrero* is the third key *mātāpono* and emphasizes that the role of *te kairangahau* is often “one of watching and listening, learning and waiting until it is appropriate for them to speak.”<sup>275</sup>

An analogy of this progression of familiarity and the acceptance of *te kairangahau* by the participants may be seen in the first encounters where *te kairangahau* “will eat with the manuhiri; later on that same person might become more accepted and eat with the tangata whenua, and still later that person might eat with the cooks.”<sup>276</sup> It is not up to *te kairangahau* to decide where and when he/she/they are going to eat and with whom.

Cram makes a number of additional points in connection with this *mātāpono* in that it provides a process whereby *te kairangahau* would not be faced with “the temptation to take stories, songs, conversations and so on at face value, because if this temptation is not resisted then it is likely that, in this case, the researcher will ‘miss the spirit from which the words have come’.”<sup>277</sup>

This *mātāpono* is also pertinent because of the need to obtain informed consent, in particular clarifying who might provide consent as it may need to be at the level of *whānau* or *hapū* or *iwi* and not at the level of an individual. This is because there may be several *kaitiaki* (caretaker(s), guardian(s)) of the knowledge and resources who may/may not give their consent. There is also the issue of ownership of the knowledge and/or resources gathered in the research project that will need to be worked through before consent may be given.<sup>278</sup>

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<sup>274</sup> Cram, 2001: 43.

<sup>275</sup> Cram, 2001: 44.

<sup>276</sup> Cram, 2001: 44.

<sup>277</sup> Cram, 2001: 44-45.

<sup>278</sup> Pihama, Leonie, & Smith, Cherryl Waerea-i-te-rangi (Eds.). (1997). *Cultural And Intellectual Property Rights: Economics, Politics & Colonisation*. (Vol. II). Auckland, NZ: The International Research Institute for Maori and Indigenous Education (IRI), University of Auckland; Solomon, Maui. (2001). Intellectual Property Rights and Indigenous Peoples Rights and Obligations. In *Motion Magazine*, (22 April 2001). Retrieved from <http://www.inmotionmagazine.com/ra01/ms2.html> Accessed on 21/10/2012.

4. **Manaaki ki te tangata.** This is *te mātāpono* that concerns the “collaborative approach to research, research training and reciprocity.”<sup>279</sup> It recognises that in a research situation there is an exchange of knowledge and resources, where both participants and *te kairangahau* make valuable contributions. It also recognises that *te kairangahau* can make a valuable contribution to the future of *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rūpū* and *ngā hāpori* by training them on how to deal with research projects that they may initiate and possibly undertake. This is part of the “giving back” or reciprocity that can occur during or as a result of a research project.
5. **Kia tūpato** is *he mātāpono* that is about being “politically astute, culturally safe and reflective about our insider/outsider status.”<sup>280</sup> Being ‘culturally safe’ means to “engage in a [research] process... where Māori institutions, principles and practices [are] highly valued and followed.”<sup>281</sup> Cram argues that as “Māori researchers we do not want to be in the position of writing about our communities as if we are outsiders; writing from the ‘eye-of-god’ position without personal pronouns. As Māori it is important to capture our position as ‘insiders’. That is, we are part of the community we seek to study; we are not ‘outsiders’ looking in. By acknowledging this we are refusing to reduce either ourselves or our research participants to ‘Other’.”<sup>282</sup> Being aware of being ‘insiders’ and also being subjective does not preclude *kairangahau* “from being systematic, being ethical, being ‘scientific’ in the way we approach a research problem.”<sup>283</sup> Graham Smith uses the term ‘organic intellectuals’, describing himself as “a Māori working in both the “traditional” setting of the Pākehā dominant Academy ... while simultaneously making a claim to “stand” and “speak” with “the people”.”<sup>284</sup>
6. **Mana** “relates to power, dignity and respect. “Kaua e takahia te mana o te tangata – Do not trample on the mana or dignity of a person [or people]. This is about informing people and guarding against being paternalistic or impatient because

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<sup>279</sup> Cram, 2001: 45.

<sup>280</sup> Cram, 2001: 46.

<sup>281</sup> Irwin, K. (1994). *Māori Research Methods and Processes: An Exploration*. [Kaupapa Māori Research]. *Sites*, 28(Autumn), 25 - 43. p. 27. Cited in Cram, 2001: 46. Amendments have been made by *te kaituhi*.

<sup>282</sup> Cram, 2001: 47.

<sup>283</sup> Smith, L. T. (1995). *Re-Centering Kaupapa Māori research*. Paper presented at the Te Matawhānui Conference, Massey University, Palmerston North. Cited in Cram, 2001: 47.

<sup>284</sup> Smith, G. H. (1997). *Kaupapa Māori: Theory and Praxis*. (PhD Thesis), University of Auckland, Auckland. 37. Cited in Cram, 2001: 47.

people do not know what the researcher may know”.<sup>285</sup> This is where Smith’s questions that were discussed earlier in this *Wāhanga* are pertinent because, among other things, they deal with protecting *te mana* of the participant(s) as well as that of *te kairangahau*.

7. *Māhaki* is “about finding ways to share knowledge, to be generous with knowledge without being a “show-off” or being arrogant. Sharing knowledge is about empowering a process, but the community has to empower itself”.<sup>286</sup> This *mātāpono* is about the attitudinal approach that *te kairangahau* has toward project participants and their *hāpori*, and toward the knowledge that is being created: share it with *te hāpori* “in ways that break down the ‘ivory tower’ image and give people access to knowledge.”<sup>287</sup> It also emphasizes the need for the research to be holistic and reflect the realities of the participants so that they can make informed decisions on what empowerment is for them.

Having stated this, however, there is a need for caution on establishing clear boundaries around the knowledge, information and data that is gathered. In their sharing what they know, considerable mutual trust will have had to have been built up as a result of the relationship that *te kairangahau* will have established with the participant(s). *Te kairangahau* needs to regularly check what knowledge cannot be disclosed in the public arena and participants will indicate this. This knowledge must be protected and deposited where participants have been told it will be deposited at the conclusion of the project.

All of these *mātāpono* were applied as the project that produced this *whakapae* progressed over the ten year period that it has been underway.

### *Rangahau Kaupapa Māori Tātaritanga – Kaupapa Māori Research (KMR) Analysis*

KMR methodology is more concerned with the concept of the interpretation of the material gathered than with the actual tools of analysis, which derive from the intention and objective of the research and the methods used. Pihama et al argue that the interpretation and understanding of the material being studied depends on the “knowledge, understanding and

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<sup>285</sup> Smith, L. T. (c2005). On Tricky Ground: Researching the Native in the Age of Uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 85 - 107). Thousand Oaks, California: Sage Publications (Reprinted from: 2nd Edition, 2000). 98.

<sup>286</sup> Smith, c2005: 98.

<sup>287</sup> Cram, 2001: 49.



worldview” of *te kairangahau*.<sup>288</sup> Because of this, it is essential to recognise what the biases may be that will affect the analysis and acknowledge where they may lie, especially where they involve *te kairangahau*.

Pihama et al argue that KMR requires *te kairangahau* to have “a conscious awareness of Māori systems, knowledge, people and processes. This knowledge or cultural capital held by the researcher could be considered a form of bias, and impact on how the researcher engages in the analysis of data.”<sup>289</sup> KMR not only acknowledges that biases exist, but expects *te kairangahau* to use them in his/her their analysis because it “requires the researcher to acknowledge the validity of Māori knowledge and incorporate this knowledge and a Māori worldview in the interpretation and analysis of research data.”<sup>290</sup>

Bishop and Glynn have developed a model (See 3.1 below) that positions *te kairangahau* at the centre of the project and sets out some crucial questions on how *te kairangahau* can approach the research. Although it was developed for research in education it is applicable across all disciplines. Commenting on the model, Bishop and Glynn<sup>291</sup> say that:

“The model identifies how a researcher positioned at the centre of this diagram as the expert who participates in the process of truth-seeking known as paradigm-shifting will address these questions from a monocultural, impositional stance. The model also shows that when a researcher is repositioned within a research culture constituted by Māori cultural processes (as represented in the outer circle), then these questions must be addressed in entirely different ways and will have entirely different outcomes.”<sup>292</sup>

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<sup>288</sup> Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2012 [2008]).

KaupapaMāori.com–Rangahau. Retrieved from <http://www.rangahau.co.nz/about/> 44. Accessed on 12/03/2011.

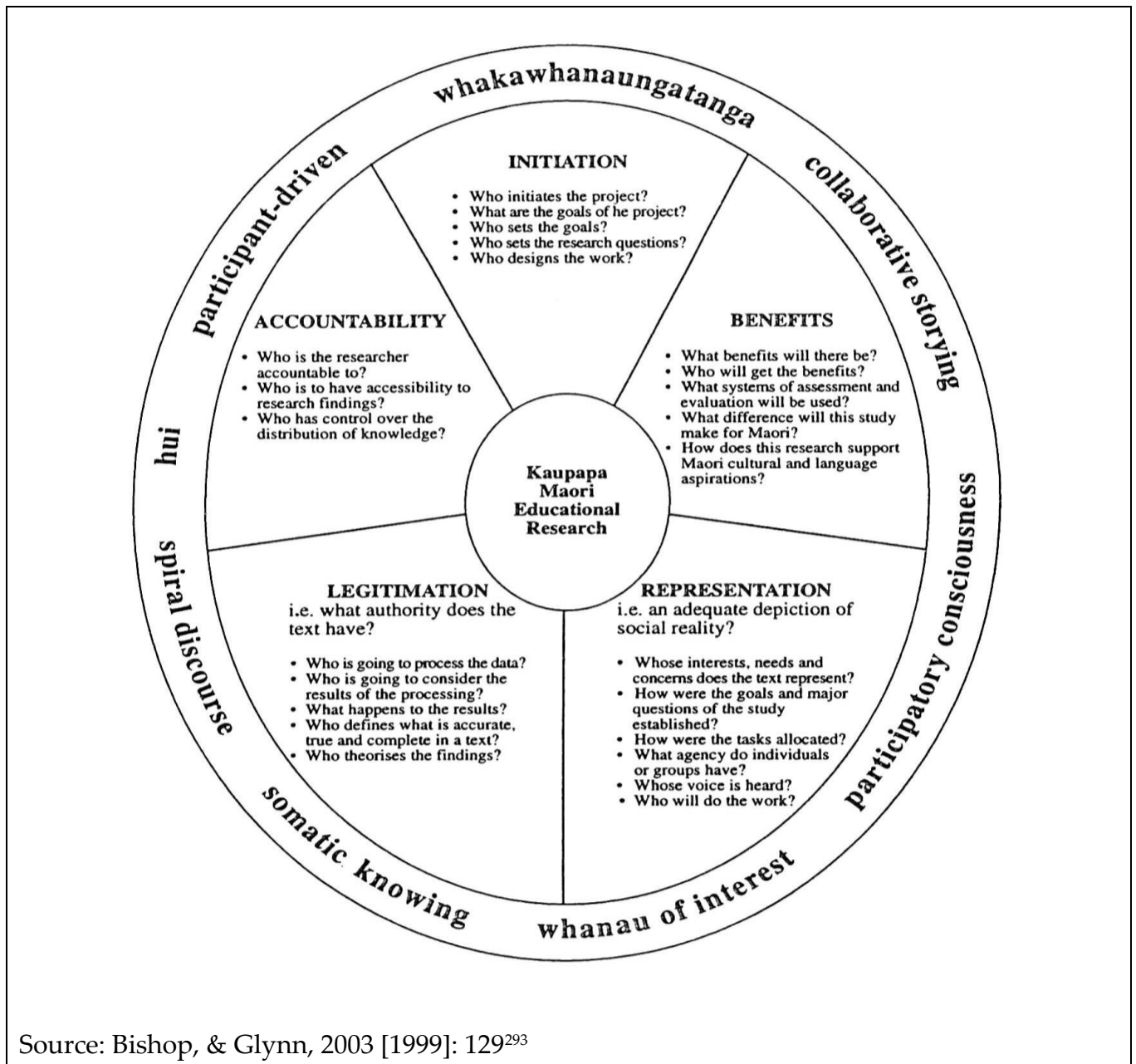
<sup>289</sup> Pihama et al, 2012 [2008]: 44.

<sup>290</sup> Pihama et al, 2012 [2008]: 44.

<sup>291</sup> Bishop, R., & Glynn, T. (2003 [1999]). *Culture Counts: Changing Power Relations in Education*. London, UK; New York, USA: Zed Books. 129-130.

<sup>292</sup> Bishop, & Glynn, 2003: 130.

Figure 3.1: Evaluation Model: Research in Māori Contexts



*Ngā mātāpono* (principles) for *Te Kaupapa Māori* (see Appendix I) and for KMR need to inform the analysis phase. Whether the material has been gathered from *ngā uiuitanga*, *ngā rōpū kōrero tahi* (focus groups), *ngā hui* (gatherings, informal or formal meetings), *ngā patapātai* (surveys), or other methods the “key to analysis under Kaupapa Māori is to be able to appropriately interpret and understand information that has been intertwined with tikanga

<sup>293</sup> Bishop, & Glynn, 2003: 129.

Māori, Māori knowledge and understandings.”<sup>294</sup> It is also important, though, that *te kairangahau* is able to recognise and appreciate the wider cultural and societal context that has, and continues to shape the material under study. Further, in addition to acknowledging that *te kairangahau* will bring pre-existing biases to interpreting the material, KMR acknowledges and accepts that the participant(s) will also bring their interpretations of the material to *ngā uiuitanga*, *ngā rōpū kōrero tahi* etc. and *te kairangahau* will need to work through those as well as his/her/their own.

*Te Atuatanga me te Rangahau Kaupapa Māori – Te Atuatanga and Kaupapa Māori Research* (KMR) KMR was eventually selected to be the main research methodology for the project and *te whakapae* because of its approach involving Māori. The key task of the project was to seek to gain an understanding of what *te Atuatanga* is and what it means, which clearly meant that Māori had to be involved. The process that had been used up until 2004 was based essentially on *whakaaro Māori* (Māori thinking informed by Māori philosophy, Māori theology) and *tikanga Māori* (Māori culture informed by Māori principles and values, Māori worldviews, Māori language) but had limited theoretical grounding and framework. KMR provided that theoretical foundation and structure that was applied progressively as my insights expanded and will be useful in years to come.

However, KMR proved more than a theoretical base and framework. It also gave *te kaituhi* confidence to continue with the project knowing that KMR had been employed by other Māori who had sought a *rangahau* methodology that recognised and encouraged them to be Māori and, more importantly, to undertake the tasks in a way that would either avoid or limit possible transgressions of *tikanga Māori*. No doubt high levels of caution and sensitivity exist when dealing with any field of study and in dealing with Māori participants and *hāpori*. On this occasion *te kaituhi* was being especially sensitive because the project was exploring a

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<sup>294</sup> Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2012 [2008]). KaupapaMāori.com–Rangahau. Retrieved from <http://www.rangahau.co.nz/about/> 45. Accessed on 12/03/2011.

very *tapu* (sacred, spiritually significant) area; Māori participants would be asked to talk about *wairuatanga* (spirituality) in general and their *wairuatanga* in particular. But more than this, they would be asked to share their *wairua Māori* (Māori spirituality). This meant they would need to be willing to connect with *te kaituhi* on a *te papa wairua* (spiritual plane, spiritual level). In doing so they would be extending to *te kaituhi* an amazing privilege – and the same in return. This is something which KMR anticipates happening and, in fact, encourages. Until he came across KMR *te kaituhi* had not found any other research methodology that does this.

#### *Rangahau ine kounga – Qualitative Research*

*Rangahau ine kounga* (Qualitative research) was chosen as the method of research because the aim was to gather stories of Māori clergy from across Aotearoa/New Zealand and this was the most appropriate way to investigate *te Atuatanga*. There was a specific question on which their thoughts were being sought, that is: what did they understand *te Atuatanga* to be? Although a list of questions was provided to each of the participants (see Appendix III), it was intended the dialogue would be informal, semi-structured and sufficiently open to allow participants to express their thoughts on *take* (topic/s, issue/s) that they considered relevant to *te Atuatanga* and *wairuatanga* and this did occur. The problem was to find an approach that would assist the analysis of the dialogues.

Although advocates for KMR are experienced *kairangahau* in using *Rangahau ine kounga*, none of them has written a textbook setting out the tools to do it from a Māori perspective. Until 2012, for example, the *Rangahau* website referred people to the website for the University of Colorado. Although the *Rangahau* website now has commentary on *Rangahau ine kounga* and *Rangahau ine tātai* (quantitative research), it is only brief and does not deal with the range of optional approaches within *Rangahau ine kounga* such as grounded theory, phenomenological theory, content theory etc. in depth.

In 2011 *te kaituhi* read a PhD *whakapae* by Hukarere Valentine, entitled *Kia Ngāwari ki te Awatea: the relationship between Wairua and Māori well-being: A psychological perspective*, in which Valentine used Interpretive Phenomenological Analysis (IPA). After further reading on this methodology *te kaituhi* decided that it was appropriate for use in this *whakapae*. As Valentine pointed out, “IPA is considered to be effective in the exploration of subjective constructs such as wairua and a method of analysis that focuses on the participant’s experiences and the meanings they make of those experiences.”<sup>295</sup>

### *Ngā Ariā o Interpretive Phenomenological Analysis - Theoretical Underpinnings of IPA*

IPA is phenomenological in that it is concerned with trying to understand how things appear to participants in a research project in and through their experiences as individuals and as collective voices. It tries to apprehend how they and *te kairangahau* perceive and talk about topics, objects and events. It is a very subjective approach in that it is not aiming to gain objective statements, nor is it an approach that has pre-existing scientific criteria or concepts.<sup>296</sup>

IPA is interpretive or hermeneutic on two levels, referred to as a ‘double hermeneutic’ or a ‘dual interpretation process’.<sup>297</sup> The first is that it recognises that research participants are interpreting and sense-making individuals and collectives. Or, as Smith and Osborn put it, “the participants are trying to make sense of their world; the researcher is trying to make

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<sup>295</sup> Valentine, H. (2009). *Kia Ngāwari ki te Awatea: The relationship between Wairua and Māori well-being: A psychological perspective*. PhD Psychology, Massey University, Palmerston North. Retrieved from <http://mro.massey.ac.nz/bitstream/handle/10179/1224/02whole.pdf?sequence=1> . 38.

<sup>296</sup> Shaw, R. (2011). *Interpretive Phenomenological Analysis*. Aston University. Retrieved from [http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF\\_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zlCeAQ&start=30&sa=N&bav=on.2,or.r\\_gc.r\\_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650](http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zlCeAQ&start=30&sa=N&bav=on.2,or.r_gc.r_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650); Smith, J. A., & Osborn, M. (2008 [2003]). Interpretive Phenomenological Analysis. In J. A. Smith (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods*. (2nd ed., pp. 53-80). London, UK: SAGE; Biggerstaff, D. L., & Thompson, A. R. (2008). Interpretive Phenomenological Analysis (IPA): A Qualitative Methodology of Choice in Healthcare Research. *Qualitative Research in Psychology*, 5(3), 214-224.

<sup>297</sup> Shaw, 2011; Smith & Osborn, 2008; Biggerstaff & Thompson, 2008.

sense of the participants trying to make sense of their world.”<sup>298</sup> The second is that *te kairangahau* engages with the research participants in a dynamic process of gathering the research material and in interpreting it. Thus, *te kairangahau* is expected to “stand in the shoes of the participant”<sup>299</sup> and this is where IPA comes together with KMR.

The other feature where KMR and IPA overlap is in the acknowledgement that *te kairangahau* and *te whānau*-of-interest members also have their own worldviews and methods of making sense of their world, which they bring to the research project and to the process of analysing the research material. While this can complicate accessing the participants’ understanding and sense-making of their experience, when it is explicitly acknowledged it can then be carefully taken into account by *te kairangahau* and *te whānau*-of-interest.

IPA is idiographic in that it focusses on the specific or particular rather than the general or universal. It works at the individual level to try to understand how individuals make sense of the world and why, through their interpretation of their experiences and personal stories. Thus it closely analyses statements by individuals “to access an individual’s cognitive inner world.”<sup>300</sup> IPA is also eidetic where after undertaking an idiographic analysis it tries to identify essential features or characteristics that are evident across participants.

This is the process that is possible under KMR up to a point. As discussed in *te wāhanga* on *te whaiaroarotanga* (individualism) in *Te Wāhanga Tuarua* (Chapter Two), while *te tangata* (individual) is important, what was more important is her/his participation in his/her *whānau*, *hapū*, *iwi*, *rōpū* and *hāpori*. Further, while the knowledge, understanding and sense-making of *te tangata* is highly valued, they are so because of the contribution they make to the life and wellbeing of *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rōpū* and *ngā hāpori*. The holistic

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<sup>298</sup> Smith & Osborn, 2008: 53.

<sup>299</sup> Shaw, 2011: 2.

<sup>300</sup> Biggerstaff, D. L., & Thompson, A. R. (2008). Interpretive Phenomenological Analysis (IPA): A Qualitative Methodology of Choice in Healthcare Research. *Qualitative Research in Psychology*, 5(3), 214-224. 219.

approach of *tikanga Māori* and KMR means that they are both idiographic and nomothetic – concerned with the individual, the specific and the particular as well as the general and the universal. While Smith and Eatough argue that “the logical route to universal laws & structures is an idiographic one”<sup>301</sup> the starting point for *tikanga Māori* and KMR is at the level of *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rūpū* and *ngā hāpori* not at the level of *te tangata*.

Having said this, however, the reason for choosing to use IPA was because it aims “to explore in detail how participants are making sense of their personal and social world, and the main currency for an IPA study is the meanings particular experiences, events, states hold for participants.”<sup>302</sup> While “IPA is concerned with trying to understand what it is like, from the point of view of the participants, to take their side ... At the same time, a detailed IPA analysis can also involve asking critical questions of the texts from participants, such as the following: What is the person trying to achieve there? Is something leaking out here that wasn’t intended? Do I have a sense of something going on here that maybe the participants themselves are less aware of?”<sup>303</sup>

#### *Ngā Mātāpono me ngā tikanga o IPA – The Principles and practices of IPA*

1. IPA uses inductive reasoning in its analysis of material which is, of course, in keeping with the idiographic approach. Inductive reasoning follows a process of four phases as follows:

Phase 1: IPA begins with specific observations and measures of data and phenomena. This process allows for extensive exploration at the early stages of gathering material, and hence the use of open-ended questions and semi-formal or informal *uiuitanga* sessions with participants.

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<sup>301</sup> Smith, J. A., & Eatough, V. (2006). Interpretive Phenomenological Analysis. In G. M. Breakwell, S. Hammond, C. Fife-Schaw & J. A. Smith (Eds.), *Research Methods in Psychology*. London, UK: SAGE. 326

<sup>302</sup> Smith, J. A., & Osborn, M. (2008 [2003]). Interpretive Phenomenological Analysis. In J. A. Smith (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods*. (2nd ed., pp. 53-80). London, UK: SAGE. 53.

<sup>303</sup> Smith & Osborn, 2008: 53-54.

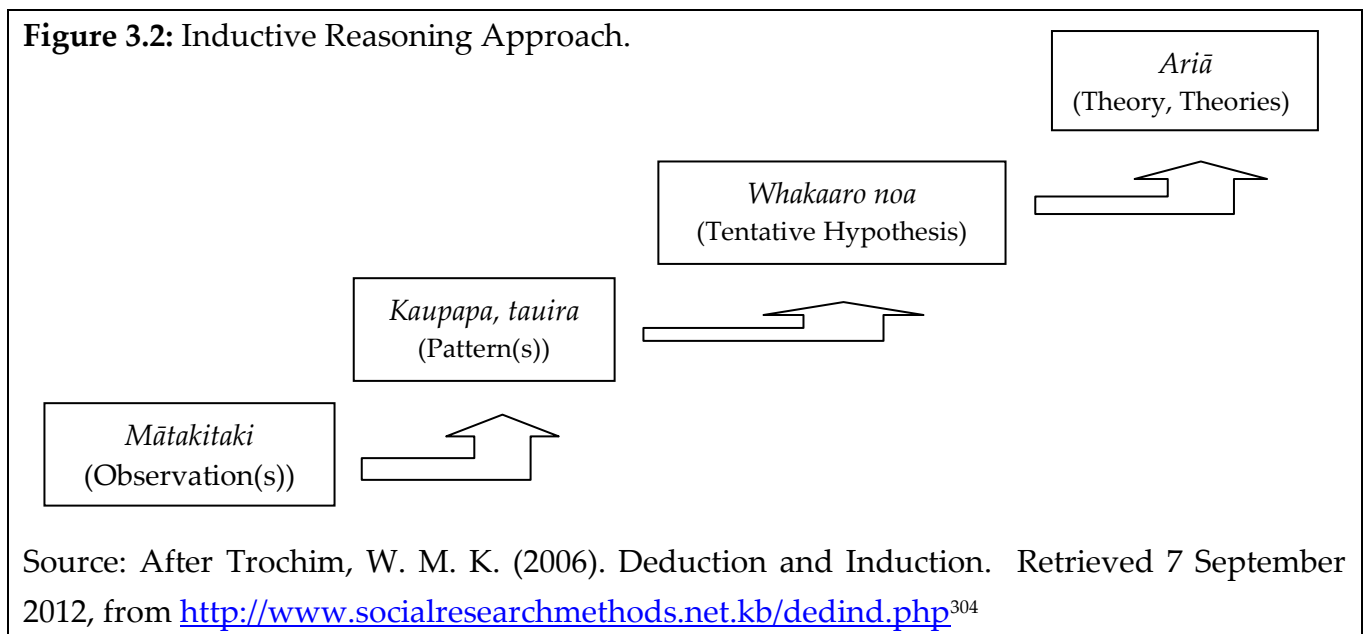
Phase 2: It then tries to identify particular *kaupapa* (themes), *tauirā* (patterns) and regularities that may give rise to tentative hypotheses. This will require close analysis of the material and may take several hours or days depending on the amount of material gathered. If it has not already been done as the material was being gathered, in this phase the material can be catalogued under a coding system.

The themes should be formed from what is contained in the material gathered from the participants; this is why this approach is often referred to as ‘the bottom-up’ approach. With interpretive analysis, however, it is recognised that the questions posed by *te kairangahau* and the views that she/he/they brought to the project will influence this phase.

Phase 3: Emerging out of Phase 2 will be one of more tentative hypotheses or themes that will need to be refined. This may lead to further research if the material is insufficient to move on to Phase 4.

Phase 4: This phase is where *te kairangahau* makes broad generalisations and theories. This phase may either lead on to further research as the theory/theories are tested and explored as they are put into practice or, if the purpose for the project is accomplished, to the end of this particular research.

Figure 3.2 below illustrates this process diagrammatically



<sup>304</sup> Trochim, W. M. K. (2006). Deduction and Induction. Retrieved 7 September 2012, from <http://www.socialresearchmethods.net.kb/dedind.php>



2. IPA assumes that each of the participants in the project actively interpret their experiences and their world. It is therefore concerned with trying to understand the lived experiences of each participant as closely as possible and how they make sense of those experiences. For this reason it is 'data-driven', where priority is given to getting inside the participants' accounts.
3. IPA argues that research is dynamic, which means that *te kairangahau* is actively involved in the research.<sup>305</sup>

### *Ngā Pātai Rangahau i roto i IPA – Research Questions in IPA*

As already mentioned, the questions used in IPA dialogues with participants are open-ended as *te kairangahau* endeavours to bring out the rich and detailed interpretation and understanding of the participants as they focus on the phenomenon/phenomena that are at the centre of the research project. Participants may be provided with indicative questions prior to the first encounter as part of the background information about the project. These questions would need to be unpacked with the participants during the first encounter or subsequent *hui* with them.

### *Tokohia ngā tāngata whai panga? – How many participants?*

Because IPA focuses on close analyses of the contributions from each participant, taking an idiographic approach, *kairangahau* would probably find a small number of participants easiest to work with. The exact number will depend on how committed *te kairangahau* is to

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<sup>305</sup> See: Shaw, R. (2011). *Interpretive Phenomenological Analysis*. Psychology Department. Aston University. Birmingham, UK. Retrieved from [http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF\\_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zICeAQ&start=30&sa=N&bav=on.2,or.r\\_gc.r\\_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650](http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zICeAQ&start=30&sa=N&bav=on.2,or.r_gc.r_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650); Smith, J. A. (2007). Hermeneutics, human sciences and health: linking theories and practices. *International Journal of Qualitative Studies on Health and Wellbeing* (2), 3-11; Biggerstaff, D. L., & Thompson, A. R. (2008). Interpretive Phenomenological Analysis (IPA): A Qualitative Methodology of Choice in Healthcare Research. *Qualitative Research in Psychology*, 5(3), 214-224; Smith, J. A., & Osborn, M. (2004). Interpretive Phenomenological Analysis. In G. M. Breakwell (Ed.), *Doing Social Psychology Research*. Oxford, UK: BPS Blackwell;

the level of analysis and the richness of the material in each of the contributions. It also depends on how *te kairangahau* intends to compare and contrast the individual contributions when it comes to trying to establish themes and tentative hypotheses. *Te kairangahau* and *te whānau*-of-interest also need to take into account practical restrictions that the project is working under.

*Ngā ariā, ngā tauira me ngā mea auau ka puta mai ngā whakaaro noa – Themes, patterns, regularities that lead to tentative hypotheses.*

While this involves reading and re-reading transcripts and other material from each of the participants, the reading helps *kairangahau* not only to grow increasingly familiar with the surface thinking of each participants but also to dig deeper and to note the empirical and cognitive processes that were going on for the participant at the time of the *uiuitanga* session(s). This may give rise to further questions that could have been asked and may require a further session or, if the number of sessions is limited, can be noted for further research at another time.<sup>306</sup>

Shaw recommends that *te kairangahau* analyses all of the material of each participant separately. As *te kairangahau* reads the material he/she notes down *ngā whakaheke o ngā kaupapa* (summaries), *ngā whakahoa* (associations), *ngā panga* (connections) and *ngā whakamāramatanga whakataukī* (preliminary interpretations) in the left margin and emerging *kaupapa* (themes) in the right margin. These themes may not be definitive but will help *te kairangahau* to later recall his/her thoughts and ideas when compiling a schedule of themes, which is the next step.

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<sup>306</sup> Shaw, R. (2011). *Interpretive Phenomenological Analysis*. Psychology Department. Aston University. Birmingham, UK. Retrieved from [http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF\\_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zICeAQ&start=30&sa=N&bav=on.2,or.r\\_gc.r\\_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650](http://www.google.co.nz/#q=interpretive+phenomenological+analysis&hl=en&rlz=1W1ADBF_enNZ332&prmd=imvnsb&ei=HGz0ToXSDqGYiAe0zICeAQ&start=30&sa=N&bav=on.2,or.r_gc.r_pw.,cf.osb&fp=af970cd1c70f3ad&biw=1280&bih=650). 3-4.

The creation of clusters of *kaupapa* can be done by listing emerging themes and noting connections between them. As *te kairangahau* re-reads this material major themes will emerge that are supported and/or questioned by subordinate themes. These major themes can then be inserted into a table or tables with major themes to the left and subordinate themes connected to each major theme to the right. Each of the major themes and subordinate themes would be referenced back to the text of the original material. *Te kairangahau* should go back through the original material and her/his notes, checking on the major and subordinate themes and the analysis several times. When *te kairangahau* considers that this process has been completed for one participant she/he can move on to the next.

#### *Te whakamāramatanga o ngā kaupapa nui me ngā kaupapa iti – Clarification of major and minor themes*

This is the stage of bringing all the major and subordinate themes from each participant together for analysis and to compare and contrast them on whether, how and why they support one or more overall or general theme(s). This is yet another major task but the work preceding it should make this task less problematic as these general themes should have become evident during the earlier analysis. At this stage *te kairangahau* may need to select which theme(s) to focus on when it comes to writing up the research and to translating the themes into a theory and narrative account(s), which is the final step in this process.

#### *Te Atuatanga - Atuatanga*

##### *Ko te rangahau whakapono te Atuatanga? – Is theology te Atuatanga?*

As previously noted, when *te Atuatanga* was first introduced as a field of study by *Te Whare Wānanga*, *te kaituhi* and other tutors taught it as *te Rangahau Whakapono o te Horopaki* (Contextual theology), *te Rangahau Whakapono Wetekina* (Liberation theology) and *te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology). The question that heads this *wāhanga* – *Ko te Atuatanga he rangahau whakapono?* (Is *te Atuatanga* theology?) – is one of the questions

that instigated the project of which this *whakapae* is a product. It will be addressed in *Te Wāhanga Tuawaru* (Chapter Eight) but it is raised in this *Wāhanga* because there are some theological and methodological points that would be best discussed at this stage of *te whakapae* to form part of the background to the thinking that occurred as the project progressed and as this *whakapae* was being written. This *wāhanga* (section) will discuss three forms of theology: *te Rangahau Whakapono o te Horopaki*, *te Rangahau Whakapono Wetekina* and Indigenous theology.

*He aha te mea nei ko te rangahau whakapono? – What is theology?*

There are two *kupu* Māori (terms, phrases, words) that are the equivalent to the *kupu* 'theology'. Both *kupu* Māori are neologisms as until the arrival of Christianity Māori had no need to study *ngā atua* as disengaged objects of speculation as they lived with *ngā atua* as integral, intimate *tīpuna* (ancestors) who participated in their daily lives. The first *kupu* Māori is '*te rangahau whakapono*' and is from Fr Peter M. Ryan's *Dictionary of Modern Māori* and may reflect Ryan's Roman Catholic theology and *te Reo Māori* from *Te Taitokerau* where he spent a considerable amount of his life. The second *kupu* Māori is '*te rangahau whakaakoranga atua*' and is from Hori M. Ngata's *English-Māori Dictionary*, which may reflect Ngata's *Ngāti Porou* and *te Hāhi Mihinare* background. The first *kupu* Māori may be translated as 'faith research' or 'researching faith' or 'the research of faith'. *Te Kaituhi* understood it to be the equivalent to St Anselm's aphorism: *fides quaerens intellectum* (faith seeking understanding). The second *kupu* may be translated as 'God doctrines/teachings research' or 'researching the doctrines/teachings about God' or 'researching God doctrines/teachings'. Note that neither of these *kupu* Māori makes God the object of the research. The first *kupu* Māori emphasises finding out or exploring what a person believes while the second *kupu* Māori gives more emphasis to understanding the doctrines/teaching about God.

If *te Atuatanga* is to be taken to be the equivalent of English 'theology', then it is necessary to have an understanding of what 'theology' is. There are many definitions or descriptions of

‘theology’. The reason for this is partly historical, partly political, partly geographical and partly theological. The Christian religion has had diverse theologies since its inception.

Until the second half of the twentieth century theology was dominated by schools of thought based in Europe and North America. “Many of the pacesetters in theology did their work in the North Atlantic community, whether in French, German, or English. The theologians were all cousins, culturally speaking. The leadership was predominantly white and male. The theologians did their work in a climate in which there was a general presumption of the superiority of Western culture.”<sup>307</sup> Churches in the colonies and former colonies of the Euro-Western powers continued to send their clergy and lay people to Europe and North America to study or to finish off their training. In Aotearoa/New Zealand theological seminaries and church training institutes continued to privilege theology from Europe and North America over any local theologies, which were sometimes dismissed as being ‘little theologies’.

The Greek term ‘theology’ can be separated into two components: ‘*theos*’ meaning ‘god’, and ‘*logos*’ meaning ‘word, study, science’. It has been rendered into English in several different ways, such as “God-word”, “God-talk”, and “the science or study of God”. The phrases “God-word” and “God-talk”<sup>308</sup> suggest that God communicates with humanity not just with the spoken word but also on a relational basis and that humanity may come to know God in a personal relationship. This approach to theology allows for a personal commitment to God on the part of the theologian undertaking the tasks. Or, at least, it allows that the theologian regards God as being more than an object of scientific interest and faith is pertinent to this. Clearly, then, what theology is understood to be is dependent on the understanding and position taken by the theologian.

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<sup>307</sup> Roberts, J. D. (1987). *Black Theology in Dialogue*. Philadelphia, PN, USA: The Westminster Press. p. 11.

<sup>308</sup> Stacey, J. (1984 [1977]). *Groundwork of Theology*. (2nd ed. with revisions and corrections). London, UK: Epworth Press. p. 37.

In *Faith Seeking Understanding*, Daniel Migliore says,

"theology is *fides quaerens intellectum*, "faith seeking understanding" (Anselm). It is faith venturing to inquire, daring to raise questions. Theology is faith asking questions and struggling to find at least provisional answers to these questions."<sup>309</sup>

Although this *whakapae* could present a number of definitions of theology and argue the validity or otherwise of them all, this particular description has been helpful to *te kaituhi* over the years because it not only captures the idea of undertaking study and using an enquiring approach, that is using rational and systematic processes, but it also acknowledges faith as being a valid and key part to the process and task of theology. That the work and answers attained by the person undertaking the theology may be provisional acknowledges that God, who is the object of the study, is bigger than humanity's attempts to deconstruct and reduce God to something that humanity decides is appropriate and which can be managed and controlled by humanity.

This description suggests that theology can be relational. It suggests that it is relational in that theology endeavours to explore in order to understand the relationship between God and humanity, God and Creation, and humanity and Creation. In so doing it is clarifying and, perhaps, defining what the relationships and connections are. It is also relational in that theology must be more than a cerebral exercise otherwise it becomes empty of meaning as the person engaging in theology will only be speculating on the experiential and emotional aspects of the faith that is invested in God by God's adherents.

Finally, the description suggests that theology is confessional in that theology is seeking to understand faith. To fully understand the faith requires participation and attachment. The argument supporting this is similar to the argument put forward by *Te Kaupapa Māori* theories and practices and KMR: only a Māori can fully understand and appreciate what it is

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<sup>309</sup> Migliore, D. L. (1996 [1991]). *Faith Seeking Understanding: An Introduction to Christian Theology*. (1st Ed.). Grand Rapids, MIC, USA: William B. Eerdmans Publishing. p. 2.

to be a Māori and the best way to undertake KMR is for Māori *kairangahau* to work with Māori. Māori will have a better understanding of *te ao Māori* (the Māori world) and *ngā tirohanga o te ao Māori* (Māori worldviews).

*Te Rangahau Whakapono o te Horopaki – Contextual Theology*

*Te Timatanga – The Beginning*

Writing in 1985, Robert Schreiter stated that:

There has been an important shift in perspective in theology in recent years. While the basic purpose of theological reflection has remained the same – namely, the reflection of Christians upon the gospel in light of their own circumstances – much more attention is now being paid to how those circumstances shape the response to the gospel. This focus is being expressed with terms like “localization,” “contextualization,” “indigenization,” and “inculturation” of theology. Despite slightly different nuances in meaning, all of these terms point to the need for and responsibility of Christians to make their response to the gospel as concrete and lively as possible.<sup>310</sup>

This ‘new’ perspective was not ‘new’ in the sense that it had never been done before, it was ‘new’ because for the first time people were taking note of what they were doing and, consequently, they were doing it intentionally. There are examples of the Apostles doing Local theology/*te Rangahau Whakapono o te Horopaki* in the First Testament, including the Book of Acts<sup>311</sup> and the Epistles<sup>312</sup>. In Asia, especially in India, there were attempts to develop an

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<sup>310</sup> Schreiter, R. J. (1999 [1985]). *Constructing Local Theologies*. Maryknoll, NY: Orbis books. p. 1.

<sup>311</sup> See, for example, Acts 17: 16-34 where St Paul was taken before the *Areopagus* (City Council) of Athens. Paul defends himself by talking about the religions and religiousness of the people of Athens, including having a statue to an Unknown God. In the Epistles the writers address the local circumstances that the different churches are in and contextualise the teachings the churches have had from the Apostles and other teachers.

<sup>312</sup> See, for example, Paul’s epistle to the Galatians in which he challenges, in order to correct, their practice of requiring male Gentile converts to be circumcised. They had decided to enforce this practice because a large number of Jewish disciples living there argued that the Law of Moses still had to be adhered to. While they were also encouraged in this by visiting transient teachers, including disciples of Peter, this was a local church establishing its own theology and teachings that reflected its context.

Asian Christian theology in the late 19<sup>th</sup> Century - early 20<sup>th</sup> Century but these had foundered in the 1920's and 30's because of concerns with syncretism. But it did not die.<sup>313</sup>

"It started coming to the world's attention in the 1950s in parts of Africa and Asia. There was a growing sense that the theologies being inherited from the older churches of the North Atlantic community did not fit into these quite different cultural circumstances."<sup>314</sup> *Te Rangahau Whakapono o te Horopaki* takes cognisance of the context in which it is written and/or the context to which it is addressed. It is systematic in that it has a framework and a process of inquiry. Unlike traditional systematic theology, however, its starting point is not a proposition. The premise of *te Rangahau Whakapono o te Horopaki* is that the context or local situation(s) or circumstance(s) are the starting point. "Culture is the concrete context in which this happens ... Without a sensitivity to the cultural context, a church and its theology either become a vehicle for outside domination or lapse into Docetism, as though its Lord never became flesh."<sup>315</sup>

The inclusion of culture and social change in the early twentieth century to the traditional *loci theologici* (theological sources) of scripture, tradition and reason "marks a revolution in theological method over against traditional ways of doing theology ... no longer do we speak of culture and world events as areas to which theology is adapted and applied; culture and world events become the very sources of the theological enterprise, along with and equal to scripture and tradition [and reason]."<sup>316</sup>

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<sup>313</sup> Weber, Hans-Ruedi. (1966). *Asia and the Ecumenical Movement, 1895-1961*. London, UK: SCM Press.

<sup>314</sup> Schreiter, 1999 [1985]: 1. See also: Elwood, Douglas J. (Ed.). (1980 [1976]). *Asian Christian Theology: Emerging Themes*. (Revised ed.). Philadelphia, Penn, USA: The Westminster Press, especially Coe, Shoki. (1980 [1976]). Contextualization as the Way Toward Reform. In D. J. Elwood (Ed.), *Asian Christian Theology: Emerging Themes*. (pp. 48-55). Philadelphia, Penn, USA: The Westminster Press.

<sup>315</sup> Schreiter, 1999 [1985]: 21.

<sup>316</sup> Bevans, S. B. (2004 [c1992]). *Models of Contextual Theology*. (Revised and Expanded Ed.). Maryknoll, NY, USA: Orbis Books. p. 16. The inclusion of reason in this quotation is by *te kaituhi*.



Stephen Bevans argues that doing “contextual theology is not an option, nor is it something that should only interest people from the Third World, missionaries who work there, or ethnic communities within dominant cultures. The contextualization of theology – the attempt to understand Christian faith in terms of a particular context – is really a theological imperative. As we have come to understand theology today, it is a process that is part of the very nature of theology itself.”<sup>317</sup> Bevans defines *te Rangahau Whakapono o te Horopaki*:

as a way of doing theology in which one takes into account the spirit and message of the gospel; the tradition of the church; the culture in which one is theologising; and social change within that culture, whether brought about by western technological process or the grass-roots struggle for equality, justice and liberation<sup>318</sup>.

#### *Ētahi Anga o te Rangahau Whakapono Horopaki – Some Models of Contextual Theology*

In his examination of what was happening in theology in Asia, Africa and Latin America Bevans identified six models of *te Rangahau Whakapono o te Horopaki*. These models are described as follows:

1. *The Translational Model*. This model claims that the message of the gospel is unchanging and can be found in the essential doctrines as well as the Bible. It is not bound or confined to a culture but is above all cultures. Thus, “Christianity is supracultural and supracontextual.”<sup>319</sup> Bevans uses an analogy of the kernel and the husk where “there is the kernel of the gospel, which is surrounded in a disposable, nonessential cultural husk.”<sup>320</sup> Under this model it is essential to know the context in order to insert the gospel. This model is also known as the accommodation or adaptation model.
2. *The Anthropological Model*. This model gives equal value to the Bible, Christian traditions and the culture of the theologian formulating the theology. It recognises that God can reveal Godself within the values, rational patterns and concerns of particular

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<sup>317</sup> Bevans, 2004 [c1992]: 3.

<sup>318</sup> Bevans, 2004 [c1992]: 1.

<sup>319</sup> Bevans, 2004 [c1992]: 40.

<sup>320</sup> Bevans, 2004 [c1992]: 40.

cultures. Thus scripture, tradition and reason can be culturally conditioned as culture is equal to them. This model is also known as the indigenization or ethnographic model.

3. *The Praxis*<sup>321</sup> *Model*. Bevans points out that “praxis is a technical term that has its roots in Marxism, in the Frankfurt school (e.g., J. Habermas, A. Horkheimer, T. Adorno), and in the educational philosophy of Paolo Freire.”<sup>322</sup> The model accepts that God can be seen not only within a culture of a people but also in their history, in particular their history of struggle for freedom from marginalization and oppression. Theology must, therefore, be done by those who are involved in, and committed to action leading to liberation. It is a model that has been criticised because of its connection with Marxism but, like Critical Theory, it sees the struggle not being confined to class and economic oppression but racial, ethnic, gender, and sexual orientation and any other form of marginalization and oppression. This model has extensively influenced liberation theologians in Latin America, Black or Afro-American theologians in the United States, Third World liberation theologians in Africa, Asia and the Pacific, Indigenous theologians, and also feminist and gay and lesbian theologians.
4. *The Synthetic Model*. Under this model, while every context is unique it is nevertheless a composite that is comprised of elements that are unique and elements that are common to other contexts. What is unique is not emphasised over the commonalities that it shares with other contexts. Accordingly, every culture is a composite and therefore can borrow and learn from every other culture and yet still remain unique. To illustrate this, Bevans gives the example of an Indonesian theologian “who can profit as much from a critical reading of Karl Rahner or Karl Barth as she or he can from another theologian who shares the culture.”<sup>323</sup>

Thus, while it might be ideal that the theology of a particular theologian might come from the context and culture of the theologian, it is not always possible and nor is it the best procedure. This model involves considerable dialectical tension because it tries to hold together the gospel message, the traditional doctrinal formulations, culture, the need for reflective action, as well as acknowledging the value of other cultures and theologies. All of these elements should always be open and in dialogue with each other. For Aylward Shorter, this model would be a model of inculturation.<sup>324</sup>

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<sup>321</sup> Praxis is in fact a Greek term that refers to activity undertaken by a freeman. In general terms it can be understood as putting an idea into practice. Source: The Free Dictionary Online. <http://www.thefreedictionary.com/praxis> Retrieved 20 September 2012.

<sup>322</sup> Bevans, 2004 [c1992]: 71.

<sup>323</sup> Bevans, 2004 [c1999]: 90.

<sup>324</sup> Shorter, A. (1988). *Toward a Theology of Inculturation*. Maryknoll, NY, USA: Orbis Books. Pp. 247-250.

5. *The Transcendental Model.* This is a very subjective model. The starting point for this form of *te Rangahau Whakapono o te Horopaki* is the theologian's religious experiences and his/her own experiences of herself/himself rather than "the essence of the gospel message or the content of tradition as such, nor even by trying to thematize or analyze a particular context or expressions of language in that context."<sup>325</sup> When starting with himself/herself it is essential that the theologian understands that he/she is not and cannot exist in a vacuum. At every turn he/she is shaped and perhaps determined by her/his context.

As Bevan puts it, "I am precisely who I am because I exist at this particular point in time, because I am a recipient of a particular national and cultural heritage, because I have a particular set of parents and have received a particular amount and quality of education and so forth. What may seem at first glance to be a very personal and even individualistic starting point is really one that is extremely contextual and communal."<sup>326</sup> This model assumes that "while every person is truly historically and culturally conditioned in terms of the content of thought"<sup>327</sup> all human minds will operate in exactly the same way regardless of the culture and time period in which they are located. What this means, however, is that the best person to do theology within a particular context is the person who is the subject of that context. This is similar, then, to the argument that research with Māori for Māori should be done by Māori.

6. *The Counter-cultural Model.* According to Bevans, this model is not *anticultural*<sup>328</sup> although H. Richard Niebuhr<sup>329</sup>, Stanley Hauerwas<sup>330</sup>, and William Willimon may head it in that direction. However, the model takes the human context (experience, culture, social location, and social change) with total seriousness and recognises that "human beings and theological expressions only exist in historically and culturally conditioned situations."<sup>331</sup> It nevertheless takes a strongly critical approach to the human context. This is because, according to Lesslie Newbigin, "[i]f the gospel is to truly take root within a people's context, it needs to challenge and purify that context: if it is truly the communication of the gospel, it will call radically into question that way of

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<sup>325</sup> Bevans, 2004 [c1999]: 104.

<sup>326</sup> Bevans, 2004 [c1999]: 104.

<sup>327</sup> Bevans, 2004 [c1999]: 104.

<sup>328</sup> Bevans, 2004 [c1999]: 118.

<sup>329</sup> Niebuhr, H. R. (1975 [1951]). *Christ and Culture*. New York: Harper & Row Publishers.

<sup>330</sup> Hauerwas, S., & Willimon, W. H. (1989). *Resident Aliens: life in the Christian colony*. Nashville, Tenn, USA: Abingdon Press. p. 47. Cited in Bevans, 2004 [c1999]: 118.

<sup>331</sup> Bevans, 2004 [c1999]: 117.

understanding embodied in the language it uses. If it is truly revelation, it will involve contradictions, and call for conversion, for a radical *metanoia*, a U-turn of the mind.”<sup>332</sup>

This does not mean that culture is evil and that the human context needs to be replaced by a more pure religious one. But culture is a human product and as such “it bears the marks of the human propensity to resist and undercut the rule of the creator of the world.”<sup>333</sup> With this model, an analysis of the context is undertaken with great respect for it, but the gospel is allowed “to take the lead in the process so that the context is shaped and formed by the reality of the gospel and not vice-versa.”<sup>334</sup> According to Hunsberger the challenge is to navigate a course between the temptation “of culture bashing” (and presenting “a false syncretism” or being “simply irrelevant”) and being absorbed into the culture (that is presenting a kind of “domesticated version of the gospel”).<sup>335</sup> The majority of the practitioners of this model have focussed on Euro-Western context and the extent of syncretism that has occurred in Euro-Western Christianity but it does have relevance to other parts of the world including Aotearoa/New Zealand.

Each of these models is valid in its own right and therefore does not take precedence over, or dominate the others. Bevans says that at one stage contextual theologians argued over whether one way was the only way of doing theology but have realised that that is just futile.

<sup>336</sup> Each model is inclusive in nature, which means that while some contextual theologians might be identified with one model he/she may be heavily influenced by one or more of the other models. This will depend on the theologian’s preference, the context and “certain sets of circumstances”.

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<sup>332</sup> Bevans, 2004 [c1999]: 117. Bevans quotes Newbigin, L. (1986). *Foolishness to the Greeks: The Gospel and Western Culture*. London, UK; Geneva, Switzerland: SPCK; World Council of Churches. 5-6.

<sup>333</sup> Hunsberger, G. R. (c1998). *Bearing the witness of the spirit: Lesslie Newbigin’s theology of cultural plurality*. Grand Rapids, Mich, USA: W.B. Eerdmans Publishing. 154. Quoted in Bevans, 2004 [c1999]: 119.

<sup>334</sup> Bevans, 2004 [c1999]: 119.

<sup>335</sup> Hunsberger, G. R. (c1996). The Newbigin gauntlet: developing a domestic missiology for North America. In G. R. Hunsberger & C. V. Gelder (Eds.), *The Church between Gospel and Culture: the Emerging Mission in North America*. Grand Rapids, Mich, USA: W.B. Eerdmans Publishing. 7. Cited in Bevans, 2004 [c1999]: 119.

<sup>336</sup> Bevans, 2004 [c1999]: 139.

### *Ngāi Māori me te Rangahau Whakapono Horopaki – Māori and Contextual Theology*

When the *Pākehā* Christian missionaries and subsequent *Pākehā* clergy, teachers and lay people taught Māori about the Gospel, a predominantly colonial approach was adopted that included aspects of the Translational Model. They were not really comfortable with or capable of either adapting or accommodating the Gospel to the context of Aotearoa/New Zealand and therefore continued to import theological models and practices from the North Atlantic. Māori receiving the Gospel, however, took it to heart and, without knowing, they used the Synthetic Model, often practicing their inherited traditional Māori religion alongside the Christian religion as well as moving fluidly between different denominations.

There have always been Māori who have consciously and subconsciously used what Bevan names as the anthropological model to critique their circumstances, their context and the hypocrisy of *Pākehā* Christians. In the latter half of the twentieth century people like the Rev. Rua Rakena, Pā Dr Henare Tate, Prof. Mānuka Henare, the Ven. Dr Hone Kaa, the Rev. Tawhao Tioke, Sonny Riini and many other Māori clergy and laity have been working on understanding their *whakapono* as Māori. *Te Rūnanga Whakawhānaungatanga o Ngā Hāhi o Aotearoa* (the Māori Ecumenical Council) assisted and encouraged this development whilst the denominational theological colleges and seminaries continued to teach the colonial model. Despite this, Māori were inspired by the praxis models of *te Rangahau Whakapono Wetekina* as it developed in Latin America and as it spread in different forms to other parts of the world including among Black or Afro-Americans; and of Indigenous Theology as it developed and grew in Asia, North America, Africa, Australia and, of course, the Pacific.

### *Te Atuatanga me te Rangahau Whakapono o te Horopaki – Te Atuatanga and Contextual Theology*

*Te Atuatanga* has been taught as a *te Rangahau Whakapono o te Horopaki*, drawing particularly on the anthropological and praxis models. *Te Atuatanga* has been understood by some, including *te kaituhi*, as *te Rangahau Whakapono Māori* (Māori theology) that is grounded in Aotearoa/New Zealand. Its general context is Aotearoa/New Zealand and its local contexts

are among *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rūpū* and *ngā hāpori*. The people who are doing it are Māori who seek to understand their *whakapono* in their *Atua* in the world that surrounds them and with which they are engaged. But, is *te Atuatanga* a theology or is it more than that? That is a question that this *whakapae* seeks to answer.

### *Te Rangahau Whakapono Wetekina – Liberation Theology*

#### *Te Timatanga – The Beginning*

Latin America is the *tāpapa* (seed-bed) of *te rangahau whakapono wetekina*. The history of Latin America has been one of continual violence and political upheaval.<sup>337</sup> The political and social class system that was taken to the Americas first by the Spanish and Portuguese and then by the British, Dutch and French conquerors and colonisers ensured that there were powerful oligarchies and wealthy elites supported by the military and the largely immigrant middle classes. The urban poor, the peasants, and the Amerindians<sup>338</sup>, though numerically large, were there to provide cheap labour along with the slaves and immigrant labour from Africa and Indonesia. They were used and abused by the rich and as political pawns for the political factions. The Cold War between the United States and its allies and the Soviet Union and its bloc came to Latin America through the various revolutionary groups that opposed right-wing conservative oligarchies and political factions. This intensified following the revolution in Cuba, beginning about 1956, and the failure of the Bay of Pigs invasion in April 1961. Through the Central Intelligence Agency (CIA) and American and other international

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<sup>337</sup> Chasteen, J. C. (2011 [2001]). *Born in Blood and Fire: A Concise History of Latin America*. (3rd Ed.). New York, NY, USA; London, UK: W.W. Norton & Co; Carmagnani, M. (c2011). *The other West: Latin America from invasion to globalization*. Berkeley, California, USA: University of California Press; Liss, P. (19- [1983]). *Atlantic Empires: The Network of Trade and Revolution, 1713-1826*. Ann Arbor, Mich, USA; Baltimore, Maryland, USA UMI Books on Demand; Johns Hopkins Press.

<sup>338</sup> Leonardo and Clodovis Buff use this term when referring to the Native Americans of Latin America. See: Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press.

corporations, the government of the United States overtly and covertly established and/or backed regimes within the countries from Mexico south.<sup>339</sup>

The Churches, especially the Roman Catholic Church as it was and is the largest denomination by far in Latin America, worked closely with the poor, the oppressed and the marginalised. For centuries the Roman Catholic Church generally helped to keep the masses pacified but things began to change.

Starting in the 1960s, a great wind of renewal blew through the churches. They began to take their social mission seriously: lay persons committed themselves to work among the poor, charismatic bishops and priests encouraged the calls for progress and national modernization. Various church organizations promoted understanding of and improvements in the living conditions of the people: movements such as the Young Christian Students, Young Christian Workers, Young Christian Agriculturalists, the Movement for Basic Education, groups that set up educational radio programs, and the first base ecclesial communities. The work of these – generally middle-class – Christians was sustained theologically by the European theology of earthly realities, the integral humanism of Jacques Maritain, the social personalism of Mounier, the progressive evolutionism of Teilhard de Chardin, Henri de Lubac's reflections on the social dimension of dogma, Yves Congar's theology of the laity, and the work of M.-D. Chenu.<sup>340</sup>

All of this gave rise to a close dialogue "between a church and a society in ferment."<sup>341</sup> The Second Vatican Council (1962-1965) produced an atmosphere where theological freedom and creativity was endemic and the Catholic theologians in Latin America became sufficiently courageous to start thinking for themselves and for pastoral ministry in their countries. They

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<sup>339</sup> See: Chasteen, J. C. (2011 [2001]). *Born in Blood and Fire: A Concise History of Latin America*. (3rd Ed.). New York, NY, USA; London, UK: W.W. Norton & Co; Fowler, W. (2008 [2002]). *Latin America since 1780*. (2nd Ed.). London, UK: Hodder Education.

<sup>340</sup> Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press. 67-68.

<sup>341</sup> Boff & Boff, 1987 [1986]: 68-69.

also began to meet with Protestant theologians “leading to intensified reflections on the relationship between faith and poverty, the gospel and social justice, and the like.”<sup>342</sup>

Between 1959 and 1964 Catholic groups in Brazil produced a series of texts that were the beginning of *te Rangahau Whakapono Wetekina* methodology. These texts “urged personal engagement in the world, backed up by studies of social and liberal sciences, and illustrated by the universal principles of Christianity.”<sup>343</sup> There were meetings of Catholic theologians held across Latin America, beginning in 1964, in preparation for the Latin American Catholic Bishops’ Conference held in Medellin, Colombia, in 1968. Gustavo Gutiérrez planted a seed at a meeting in 1964 where he “described theology as critical reflection on praxis”. Subsequent meetings “acted as laboratories for a theology worked out on the basis of pastoral concerns and committed Christian action.”<sup>344</sup> In 1967 Gutiérrez gave a paper at Chimbote in Peru where he outlined a “theology of liberation”.<sup>345</sup> This work was presented to the Bishops at Medellin. “Priests, sisters, and lay activists eagerly seized the Medellin documents as a Magna Carta justifying a whole new pastoral approach.”<sup>346</sup>

Deane Ferm suggests that the heart of the documents that came out of Medellin can be summarised in two statements from them:

By its own vocation Latin America will undertake its liberation at the cost of whatever sacrifice.<sup>347</sup>

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<sup>342</sup> Boff & Boff, 1987 [1986]: 69.

<sup>343</sup> Boff & Boff, 1987 [1986]: 69.

<sup>344</sup> Boff & Boff, 1987 [1986]: 69.

<sup>345</sup> Berryman, P. (1987). *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York, NY, USA; Toronto, Ont, Canada: Pantheon Books (Random House). p. 24.

<sup>346</sup> Berryman, 1987: 24.

<sup>347</sup> Quoted in Ferm, D. W. (1987 [1986]). *Third World Liberation Theologies: An Introductory Survey*. Maryknoll, NY, USA: Orbis Books. 11. Quotation from: National Conference of Catholic Bishops. (1979 [1968]). *The Church in the Present-Day Transformation of Latin America in the Light of the Council: Second General Conference of Latin American Bishops*. (3rd Ed.). Washington DC, USA: National Conference of Catholic Bishops. 23.



The Lord's distinct commandment to "evangelize the poor" ought to bring us to a distribution of resources and apostolic personnel that effectively gives preference to the poorest and most needy sectors.<sup>348</sup>

*Te Rangahau Whakapono Wetekina* took root in Latin America and emerged from among the poor and oppressed with the establishment of thousands of *Comunidades Eclesiale de Base* (small 'base Christian communities') across Latin America. "These small communities, mostly in rural areas and on the outer edges of the cities, are formed by simple Christians who gather together to worship God and live out their responsibility to make Christ real in their lives."<sup>349</sup> It was with these communities that Paulo Freire worked as an educationalist.

Sadly there has been considerable cost to advocates and supporters of *te Rangahau Whakapono Wetekina*, such as Archbishop Oscar Romero of El Salvador who was assassinated in 1980 and the six Jesuit priests who were murdered at the University of Central America in San Salvador in 1989. Among those killed was Ignacio Ellacuria, a world renowned theologian and philosopher.<sup>350</sup> But there have been thousands of others killed, imprisoned, tortured and then killed, while others have simply disappeared. The "conscientisation" that has happened because of the application of *te Rangahau Whakapono Wetekina* among the poor and destitute, as well as among the hierarchy of the Catholic and other Churches, has been felt in Latin America and has been strongly resisted.

But despite criticism over the years, including from the Vatican in the form of Pope John-Paul II and Cardinal Ratzinger (until recently Pope Benedict XVI) Liberation theology has not faded in Latin America and has spread to other parts of the world. Liberation theologies have emerged from Africa, Asia, North America, and in the South Pacific. They have emerged wherever there are theologians and lay people – including the poor, the destitute and the

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<sup>348</sup> Ferm, 1987 [1986]: 11.

<sup>349</sup> Ferm, 1987 [1986]: 12.

<sup>350</sup> Dear SJ, J. (2009). Remembering the Jesuit Martyrs. *National Catholic Reporter*, 1-5. Retrieved from <http://ncronline.org/blogs/road-peace/remembering-jesuit-martyrs> Accessed 10/11/2009.

marginalized - who are determined to relate their *whakapono* and scripture to their reality. Theology is no longer regarded as being the preserve of professional theologians and clergy.

### *He aha te mea nei ko te Rangahau Whakapono Wetekina? – What is Liberation Theology?*

Juan Segundo says that *te Rangahau Whakapono Wetekina* (Liberation theology) differs from traditional academic theological approaches in that the liberation theologian “feels compelled at every step to combine the disciplines that open up the past with the disciplines that help to explain the present. And he feels this necessity precisely in the task of interpreting the word of God as it is addressed to us here and now.”<sup>351</sup> Like Critical Theory, *te Rangahau Whakapono Wetekina* is a theological approach that is analyzing, critiquing, and asking questions in the quest for answers to the predicaments presented in reality. Unlike Critical Theory, however, *te Rangahau Whakapono Wetekina* is based in a Christian faith that shaped the theologians’ perspective, worldview and actions.

Liberation theologians utilised other disciplines, especially the social sciences, to aid their analyses and reflections on their context and praxis. Their reflections often had political, social, economic and cultural ramifications for them personally, for their *hāpori* and the context(s) to which they belong and/or in which they are located.<sup>352</sup>

### *Te Porohita Whakamārama – The Hermeneutic Circle*

Unlike traditional, classical, theology, Liberation theology does not begin with a proposition or a theory derived from Scripture or a historical text or texts. Instead its starting point is the

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<sup>351</sup> Segundo, J. L. (1976 [1975]). *Liberation of Theology*. (J. Drury, Trans.). Buenos Aires, Argentina; Maryknoll, NY, USA: Ediciones Carlos Lohle; Orbis Books. 8.

<sup>352</sup> Segundo, J. L. (1976 [1975]). *Liberation of Theology*. (J. Drury, Trans.). Buenos Aires, Argentina; Maryknoll, NY, USA: Ediciones Carlos Lohle; Orbis Books. 7-38; Nunez, E. A. (1985). *Liberation Theology* (P. E. Sywulka, Trans.). Chicago, Ill, USA: Moody Press. 143-159; Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press. 4-9; Berryman, P. (1987). *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York, NY, USA; Toronto, Ont, Canada: Pantheon Books (Random House). 60-62.

context(s) to which the theologians belong and/or in which they are located. In their particular context(s) the theologians set about reading Scripture to see what it has to say about poverty, the poor, the destitute, the oppressed and the marginalised.<sup>353</sup> Although Gustavo Gutierrez, Hugo Assmann, Segundo Galilea, Juan Luis Segundo and their fellow theologians and priests were influenced by Marxism and the Socialist movements in Latin America from the 1950s onward, they ensured that *te Rangahau Whakapono Wetekina* was Biblically based. Contrary to criticism of *te Rangahau Whakapono Wetekina* that it was and is Marxist<sup>354</sup>, and therefore it is a political ideology rather than theology<sup>355</sup>, it is how Scripture was read and interpreted that is the key factor, a process that Segundo and others call *te Porohita Whakamārama* (the hermeneutic circle<sup>356</sup>).

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<sup>353</sup> Berryman, P. (1987). *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York, NY, USA; Toronto, Ont, Canada: Pantheon Books (Random House). 60-62, 174, 189; Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press. 32-35; Rowland, C., & Corner, M. (1989). *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies*. Louisville, Kent, USA: Westminster/John Knox Press.

<sup>354</sup> Juan Segundo's response to this criticism is that: "It must be admitted, however, that there are problems connected with applying the label "Marxist" to a line of thought or a source of influence. First of all, those who identify themselves with Marx and his thinking have a thousand different ways of conceiving and interpreting "Marxist" thought. Aside from that, the point is that the great thinkers of history do not replace each other: rather, they complement and enrich each other. Philosophic thought would never be the same after Aristotle as it was before him. In that sense all Westerners who philosophize now are Aristotelians. After Marx, our way of conceiving and posing the problems of society will never be the same again. Whether everything Marx said is accepted or not, and in whatever way one may conceive his "essential" thinking, there can be no doubt that present-day social thought will be "Marxist" to some extent: that is, profoundly indebted to Marx. In that sense Latin American theology is certainly Marxist. I know my remark will be taken out of context, but one cannot go on trying to forestall every partisan or stupid misunderstanding forever. See: Segundo, J. L. (1976 [1975]). *Liberation of Theology*. (J. Drury, Trans.). Buenos Aires, Argentina; Maryknoll, NY, USA: Ediciones Carlos Lohle; Orbis Books. 35.

<sup>355</sup> For example, the Peruvian evangelist, Pedro Arana, once said of Liberation theology: "In the ideology of ISAL [Church and Society in Latin America], God is translated by revolution; the people of God by the revolutionary hosts, and the Word of God by the revolutionary writings. Nobody will fail to see that all of this is Marxist humanism." Quoted in Bonino, J. M. (1975). *Revolutionary Theology Comes of Age*. London, UK; Philadelphia, PN, USA: SPCK; Fortress Press. 87.

<sup>356</sup> Gutierrez, G. (1988 [1973]). *A theology of liberation: history, politics and salvation*. (S. C. Inda & J. Eagleson, Trans.). Maryknoll, NY, USA: Orbis Books; Segundo, J. L. (1976 [1975]). *Liberation of Theology*. (J. Drury, Trans.). Buenos Aires, Argentina; Maryknoll, NY, USA: Ediciones Carlos Lohle; Orbis Books;

*Te Porohita Whakamārama* as a whole is about ‘liberating action’ or ‘liber-a(c)tion’<sup>357</sup>, that is, it is about liberation in action, setting people free from oppression by the rich and powerful; setting people free from dependence on the United States government and other international governments and organisations, and international corporations for their identity and social and economic wellbeing; and setting people free from being oppressed and marginalised by their national governments and elites. It aims to conscientize people about their social, economic and political position and condition; to encourage them to think about changing their individual and collective condition and situation; and then do something about it: action – reflection – action.

**Figure 3.3: Hermeneutic Circle**

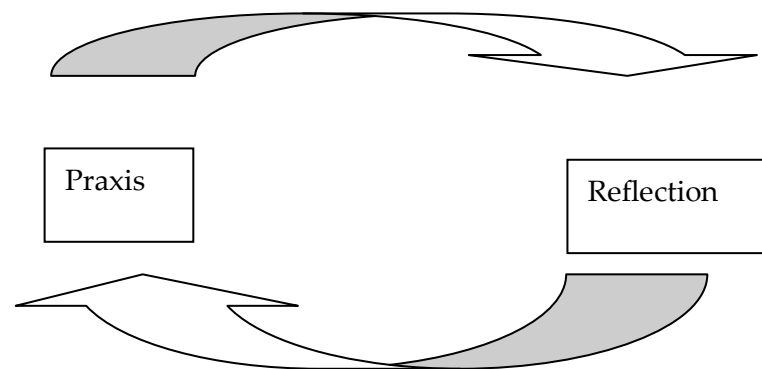


Figure 3.3 points to the two key components of *te Rangahau Whakapono Wetekina* methodology – Praxis and Reflection - and the movement between them. Praxis is the context in which the theologian and his *hāpori* are located. This is the starting point for doing theology. The theologian and the *hāpori* where he/she is located experience life, endeavour to live out their faith, apply the outcome of their reflections to their context and, therefore, have a worldview that is specific to them. Reflection is thinking, discussing, debating, writing about, praying

<sup>357</sup> Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press. p. 4.

and worshipping, and doing bible study by the theologian and his/her *hāpori* on their context, life experiences and worldview both separately and collectively. Praxis and Reflection may happen simultaneously or Reflection may happen when time and space is available.<sup>358</sup>

Scripture has continued to be studied closely to see what God, through the Bible, has said about the poor, the destitute and the oppressed. In many parts of Latin America Bible study was helped by the work of the Protestant missions such as the *Instituto Linguistico de Verano* (ILV or Summer Institute of Linguistics) in translating Scripture into the native vernacular, which were available to Roman Catholics.<sup>359</sup> The *Comunidades Eclesiale de Base* (base Christian communities) in the Roman Catholic Church and the Base Communities in the Protestant Churches have ensured that Liberation theology has continued as a method of analysing and reflecting on their context.

In the 1970s, *te Rangahau Whakapono Wetekina* was new. It was expected to fade, especially in the face of censorship of some of the priests, religious and laity by the Vatican. However, it was taken up by Latin American Protestant theologians and Catholic and Protestant theologians beyond Latin America. For example Ana Bidegain<sup>360</sup>, Rosemary Radford Ruether<sup>361</sup>, Dorothee Sölle<sup>362</sup>, and Rosemary Russell<sup>363</sup> were strongly influenced by it in their

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<sup>358</sup> Segundo, J. L. (1976 [1975]). *Liberation of Theology*. (J. Drury, Trans.). Buenos Aires, Argentina; Maryknoll, NY, USA: Ediciones Carlos Lohle; Orbis Books. 7-38; Nunez, E. A. (1985). *Liberation Theology* (P. E. Sywulka, Trans.). Chicago, Ill, USA: Moody Press. 143-159; Boff, L., & Boff, C. (1987 [1986]). *Introducing Liberation Theology* (P. Burns, Trans.). Maryknoll, NY, USA; Tunbridge Wells, UK: Orbis Books; Burns & Oates/Search Press. 4-9; Berryman, P. (1987). *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York, NY, USA; Toronto, Ont, Canada: Pantheon Books (Random House). 60-62.

<sup>359</sup> Gros, C. (1999). Evangelical Protestantism and Indigenous Populations. *Bulletin of Latin American Research*, 18(2), 175-197.

<sup>360</sup> See: Bidegain, A. M. (1989). Women and the Theology of Liberation. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 105-120). Maryknoll, NY, USA: Orbis Books.

<sup>361</sup> Ruether, R. R. (1989). Religion and Society: Sacred Canopy vs. Prophetic Critique. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 172-176). Maryknoll, NY, USA: Orbis Books.

<sup>362</sup> Sölle, D. (1989). God's Pain and Our Pain. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 326-333). Maryknoll, NY, USA: Orbis Books.

work as feminist/women theologians. Mercy Oduyoye<sup>364</sup>, Marie Giblin<sup>365</sup>, and Mariam Francis<sup>366</sup> have been influenced by *te Rangahau Whakapono Wetekina* as feminist/women theologians working in Africa and Pakistan. *Te Rangahau Whakapono Wetekina* has also germinated gay and lesbian theologies<sup>367</sup>, raised questions around youth ministry<sup>368</sup> and theology for the deaf<sup>369</sup>. Theologians developing ecotheology have also been influenced by *te Rangahau Whakapono Wetekina*<sup>370</sup>.

### *Te Atuatanga me te Rangahau Whakapono Wetekina – Te Atuatanga and Liberation Theology*

Most of the tutors who have taught *te Atuatanga* and *te Rangahau Whakapono Wetekina* at *Te Whare Wānanga* and *Te Whare Wānanga o Te Waipounamu*, have focussed on the many factors that they have in common. The starting point for *te Atuatanga* is the context in which it is grounded, that is Aotearoa/New Zealand and *te ao Māori* (the world of the Māori). This means that *te tirohanga Māori* (Māori worldview) shapes *te Rangahau Whakapono* and, in turn, is shaped by *te Rangahau Whakapono*. Like *te Rangahau Whakapono Wetekina*, *te Atuatanga* intentionally tries to conscientize Māori in *tino rangatiratanga* (self-determination, self-

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<sup>363</sup> Russell, R. (1995). *A Theology of Liberation*. (STh Thesis). Ecumenical Board of Theological Studies, Auckland, NZ; \_\_\_\_\_. (c1997). *The Journey is Hope: One Pakeha Woman's Exploration of a Theology of Liberation*. Auckland, NZ: Women's Resource Centre.

<sup>364</sup> Oduyoye, M. A. (1989). Christian Feminism and African Culture: The "Heath" of the Matter. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 441-449). Maryknoll, NY, USA: Orbis Books.

<sup>365</sup> Giblin, M. J. (1989). Taking African History Seriously: The Challenge of Liberation Theology. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 129-138). Maryknoll, NY, USA: Orbis Books.

<sup>366</sup> Francis, M. (1989). Pakistani Women: Yearning for Liberation. In M. H. Ellis & O. Maduro (Eds.), *The Future of Liberation Theology: Essays in Honor of Gustavo Gutierrez*. (pp. 390-396). Maryknoll, NY, USA: Orbis Books.

<sup>367</sup> See: Macourt, M. (Ed.). (1977). *Towards a Theology of Gay Liberation*. London, UK: SCM Press; Edwards, G. (1984). *Gay/Lesbian Liberation: a Biblical Perspective*. Boston, Mass, USA: Pilgrim Press; Stemmeler, M. L., & Clark, J. M. (Eds.). (1991). *Constructing Gay Theology*. Las Colinas, Tex., USA: Monument Press; Althaus-Reid, M. (2003). *The Queer God: Sexuality and Liberation Theology*. London, UK: Routledge; \_\_\_\_\_. (Ed.). (2008). *Homosexualities*. London, UK: SCM Press.

<sup>368</sup> Hughes, M. E. (2000). *An Application of Some Common Principles of Theologies of Liberation to Youth Ministry in the Anglican Church in Aotearoa, New Zealand and Polynesia: Tikanga Pakeha*. (MTh. Thesis), Melbourne College of Divinity, Melbourne, Vic, Aust; \_\_\_\_\_. (c2004). *Young Hearts Be Free: Christian Youth Ministry and a Theology of Liberation*. Auckland, NZ: Churches Youth Ministry Association.

<sup>369</sup> Lewis, H. (2007). *Deaf Liberation Theology*. Aldershot, Hants, UK: Ashgate.

<sup>370</sup> See: Boff, L. (c1995). *Ecology & Liberation: A New Paradigm*. (J. Cumming, Trans.). Maryknoll, NY, USA: Orbis Books; Nalunnakkal, G. M. (1999). *Green Liberation Towards An Integral Ecotheology*. New Delhi, India: ISPCK

government, independence) including working toward reducing dependence on *Pākehā*; enhancing *mana* (self-esteem, authority); and affirming and confirming their *tuakiri* (identity) as Māori. This has meant challenging *Pākehā* hegemony and the systems and structures that have worked to marginalise and oppress Māori since 1840. Armed resistance was tried in the 1800s to no avail. Peaceful resistance was taught and practiced by Te Maiharoa<sup>371</sup>, Tohu Kakahi and Te Whiti-o-Rongomai<sup>372</sup>, Rua Kenana<sup>373</sup> and Wiremu Tahu Ratana<sup>374</sup> but also had limited effect. All of these *rangatira* engaged in an indigenous and contextual theology of liberation as they strove to bring hope and direction to their people. People of faith were involved in the 1975 Land March (it was led by Dame Whina Cooper<sup>375</sup>, a staunch Catholic), the 1989 *Hikoi* of Hope, and the churches have continued to overtly or covertly supported other activities with the poor, marginalised, oppressed and imprisoned.

As a result of colonisation; the loss of land and economic resources; the hegemony of Euro-Western economic and monetary ideology and policies; and aided by their own dysfunctionality, Māori have long been among the poor in Aotearoa/New Zealand. In the last 28 years, the application of neoliberal ideologies and monetary policies to Aotearoa/New Zealand's economy have intensified the socio-economic problems experienced by Māori. The gap between the rich and the poor in Aotearoa/New Zealand continues to get wider. The political, economic and social analysis that Liberation theologians have done in Latin America, Africa, Asia and other parts of the world since the 1950s, especially where neoliberal policies have been in full force, is relevant to this country. Exponents of *te Atuatanga* could well learn from *te Rangahau Whakapono Wetekina* from Latin America and

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<sup>371</sup> See: Mikaere, B. (1988). *Te Maiharoa and the promised land*. Auckland, NZ: Heinemann.

<sup>372</sup> See: Scott, D. (1975). *Ask That Mountain: The Story of Parihaka*. Auckland: Heinemann; Frood, J. (2002). *Parihaka: Peace, Protest, Power*. Auckland, NZ: Elizabethan Promotions; Hohaia, T. M. (c2005). *Parihaka*. Te Whanganui-a-Tara, Aotearoa/New Zealand Huia, Te Manu Tuku Kōrero.

<sup>373</sup> See: Binney, J., Chaplin, G., & Wallace, C. (1990). *Mihaia: The Prophet Rua Kenana and His Community on Maungapohatu*. Auckland: Auckland University Press.

<sup>374</sup> See: Raureti, M. (1992). The Origins of the Ratana Movement. In M. King (Ed.), *Te Ao Hurihuri: Aspects of Māoritanga*. Auckland: Reed Books; Newman, K. (c2006). *Ratana revisited: an unfinished legacy*. Auckland, N.Z.: Reed Books; \_\_\_\_\_. (2009). *Ratana: the prophet*. North Shore City, N.Z.: Raupo Publishers.

<sup>375</sup> King, M. (1991). *Whina: a Biography of Whina Cooper*. Auckland, NZ: Penguin Books.

other parts of the world where people have also been subjected to legal and illegal political, economic and social oppression, marginalisation and injustices.

The area where *te Rangahau Whakapono Wetekina* does not provide adequate comment and guidance is in culture and on issues peculiar to *Ngā Tāngata Whenua* (Indigenous Peoples). While its model of theology (action – reflection – action) provides a new paradigm for approaching theology and presents a challenge to exegete the Bible from the perspective of the oppressed, the marginalised, the poor and those suffering from injustices, it is inadequate in its analysis of cultural survival and provision of strategies for *Ngā Tāngata Whenua* to flourish. This led to the development of *te Rangahau Whakapono o Ngā Tāngata Whenua*, which is the focus of the next *wāhanga* of this *Wāhanga*.

#### *Te Rangahau Whakapono o Ngā Tāngata Whenua – Indigenous Theology*

*He aha te mea nei ko te Rangahau Whakapono o Ngā Tāngata Whenua?*  
– *What is Indigenous Theology?*

*Te Rangahau Whakapono o Ngā Tāngata Whenua* (Indigenous theology) is both contextual and liberational theology. It is contextual in that it is the exploration of the Christian faith by *Tāngata Whenua* (Indigenous People) within their particular context. In Australia, for example, Aboriginal people have been developing theology that reflect their Australian context.<sup>376</sup> The same has been happening with the Sami in their territory that covers northern

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<sup>376</sup> Paulson, G. (2006). Towards an Aboriginal Theology. *Pacifica*, 19(3), 310-321; Parkin, E. (2010). The Sources and Resources of Our Indigenous Theology: An Australian Aboriginal Perspective. *The Ecumenical Review*, 62(4), 390-398; National Aboriginal and Torres Strait Islander Ecumenical Commission. (February 2009). *Christ and Culture: Christ Through Culture Conference Proceedings*. Paper presented at the Christ and Culture: Christ Through Culture., Ballina, NSW, Australia; Parkin, Evelyn. (2010). The Sources and Resources of Our Indigenous Theology: An Australian Aboriginal Perspective. *The Ecumenical Review*, 62(4), 390-398; Pattel-Gray, Ann. (1995). The Story Of The Aboriginal People Of Australia. In D. Carr (Ed.), *God, Christ & God's People in Asia [As seen by the participants of the Consultation on the Theme 'Through a New Vision of God Towards the New Humanity in Christ', Kyoto, 1994.]*. (pp. 60-80). Hong Kong: Christian Conference of Asia (CCA).



Scandinavia.<sup>377</sup> Context includes the territory and the environment in which the *Tāngata Whenua* live. It is a key component in the development of *te Rangahau Whakapono o Ngā Tāngata Whenua* as it is embodied in the *tirohanga o te ao* (worldview) of *Tāngata Whenua* (Indigenous People). For most *Tāngata Whenua* land is the focus of their environment and, hence, their theology may be centred on land. This is not always the situation: for island dwellers such as those in the South Pacific where the *moana* (sea) may be the focus; for river people the river is; and people living in river glades the glades may be the focus of their environment. In the South Pacific, both *Vanua* (land) and *Moana* (sea) theologies have been developed. The *Moana* theologies not only speak about the importance of the *moana* (sea) as a source of food and communication but also as a powerful presence in every aspect of their past, present and future existence.<sup>378</sup>

Drawing on the experiences of Aboriginal Australians, Graham Paulson considers that there are two major impediments to the development of *te Rangahau Whakapono o Ngā Tāngata Whenua* (Indigenous theology). “The first is an assumption that Christianity is inextricable from its Western cultural frameworks and it therefore undermines the integrity of Aboriginal identity and cultural expression ... The second major impediment to the project of Aboriginal theology is the idea that Christian Spirituality not only compromises Indigenous identity, but it actually undermines our dignity and self-worth. On this view, Aboriginal Christianity will always be a demeaning “whitefella” religion, which encourages Indigenous peoples to

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<sup>377</sup> See: Jernsletten, J. (2010). Resources for Indigenous Theology from a Sami Perspective. *The Ecumenical Review*, 62(4), 379-389.

<sup>378</sup> See: Halapua, W. (2008). *Waves of God's Embrace: Sacred Perspectives From the Ocean*. Norwich, UK: Canterbury Press; \_\_\_\_\_. (c2010). Theomoana: Toward an Oceanic Theology. In D. Gira, D. Irarrazaval & E. Wainwright (Eds.), *Oceania and Indigenous Theologies*. London, UK: SCM Press; \_\_\_\_\_. (2010). A moana rhythm of well-being. In E. Wainwright, P. Culbertson & S. Smith (Eds.), *Spirit possession, theology, and identity: a Pacific exploration*. Hindmarsh, S. Aust, Aust: ATF Press; Gibbs, P. (c2010). Emerging Indigenous Theologies in Oceania. In D. Gira, D. Irarrazaval & E. Wainwright (Eds.), *Oceania and Indigenous Theologies*. London, UK: SCM Press; Halapua, W. (2011). Theomoana: Towards a tikanga theology. In N. Vaka'uta (Ed.), *Talanoa Rhythms: Voices from Oceania*. Auckland, NZ: Masilamea Press, Office of the Pasifika Directorate, Massey University; Tofaeono, A. (c2010). The Moana Declaration: An Eco-theological Debate. In D. Gira, D. Irarrazaval & E. Wainwright (Eds.), *Oceania and Indigenous Theologies*. London, UK: SCM Press.

abandon their own culture on the grounds that it contains only an inferior spirituality.”<sup>379</sup> If there is to be a genuine, authentic Indigenous Christianity - and theology – then respect needs to be given to the spirituality of the land “that has long been attuned to the divine presences in this land, rather than seeing the earth as an adversary to be subdued, or a reservoir of resources to be exploited, or a *terra nullius* to be divided up at whim.”<sup>380</sup> There must also be a turning away from cultural superiority that has demeaned the Aboriginal cultures.

Native American theologian, George Tinker, has identified four characteristics of Indigenous theologies<sup>381</sup> which have been interpreted in the Aotearoa/New Zealand context as follows:

1. They are first and foremost political as they include analyses of the history of the *Tāngata Whenua* and the impact that imperialism, colonization and postcolonization have had on them. A significant number of *Tāngata Whenua* have experienced conquest, suppression, oppression and, for some, genocide. The theology that is produced will not be welcomed or appreciated by the conquerors and/or colonisers, their descendants, and those who have benefitted and may continue to benefit from the actions of the past, including some *Tāngata Whenua*;
2. The overall purpose is to retain, maintain and sustain the *tuakiri* (identity) of the *Tāngata Whenua* and their *tikanga* (culture). For some *Tāngata Whenua* this may require decolonizing their minds because of the indoctrination that has occurred through the education they received by the state and churches-run schools. “As we now engage the process of generating our own indigenous theologies, those theologies will value and elevate our own traditions once again. Our own stories and ceremonies will retain their meaning for our communities and will no longer be displaced by the traditions of the colonizer missionaries.”<sup>382</sup>

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<sup>379</sup> Paulson, 2006: 310-311.

<sup>380</sup> Paulson, 2006: 311.

<sup>381</sup> Tinker, G. T. (2010). Towards an American Indian Indigenous Theology. *The Ecumenical Review*, 62(4), 340-351.

<sup>382</sup> Tinker, 2010: 343.

3. Concentration will be put on rebuilding *ngā hāpori o ngā Tāngata Whenua* (Indigenous communities) such as *ngā whānau*, *ngā hapū*, *ngā iwi*, *ngā rūpū* and *ngā hāpori* rather than denominational structures and infrastructure such as church buildings as this can perpetuate dependence on the colonizers, thus allowing them continuing control and will continue to reflect back to the colonial denominations and churches of colonizers “what they themselves are”<sup>383</sup>. The real task is to rebuild traditional *hāpori*.
4. To “totally deconstruct the theological discourses of the colonialist euro-western churches that have missionized and continue today to missionize our people.”<sup>384</sup> Tinker believes that this has to be the starting point for Indigenous theology as this work needs to be done before *Tāngata Whenua* can construct or reconstruct ways of organizing themselves and their *hāpori*.

While identifying these characteristics point to commonalities in some Indigenous theologies, they may not be found in all Indigenous theologies or given the same emphasis.

From an Asian perspective, Wati Longchar argues that indigenous theology needs to be “a people’s centred theology” and Christocentric, no longer individualistic and anthropocentric.<sup>385</sup> Longchar believes that it needs to break away from the “imperial and anthropocentric orientation of biblical interpretation ... [that] legitimized a religion for the one who is the master and the ruler and also sanction to exploit and manipulate all segments of God’s creation for extraction for maximum profit.”<sup>386</sup> Theology of mission needs to be reoriented so that people are involved in God’s mission rather than “denominational expansion”<sup>387</sup> and is inclusive rather than exclusive by recognising that God’s revelation can be found in cultures other than those of Euro-Western and other dominant ethnic peoples.

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<sup>383</sup> Tinker, 2010: 343.

<sup>384</sup> Tinker, 2010: 343.

<sup>385</sup> Longchar, W. (February 2009). *An Exploration of Indigenous Theological Framework*. Paper presented at the Christ and Culture: Christ through Culture. Ballina, NSW, Aust. p. 22.

<sup>386</sup> Longchar, 2009: 22.

<sup>387</sup> Longchar, 2009: 22.

Theology of Creation needs to be re-visioned so that it again values Creation holistically and recognises its sacredness rather than existing for humanity to subjugate, control and exploit. The language of theological discourse also needs to be changed so that the dominant images of God are no longer patriarchal, political and military - such as Ruler, Lord, Master and Warrior – and are replaced with images of a God who liberates the poor, the marginalized, the oppressed, the victims of power, and *Tāngata Whenua* from unjust systems, structures and practices. Longchar argues that “Jesus’ paradigm was people-centred theology. The option of, and for the “people in pain” as the locus of indigenous theology requires sacrifice and radical departure from the power, institution and mammon. We must reroute indigenous theologies in the context of people in pain and [the] groaning of God’s creation.”<sup>388</sup>

Referring to Liberation theology as a paradigm shift of value to the development of *te Rangahau Whakapono o Ngā Tāngata Whenua*, Longchar proposes that the context of *te Rangahau Whakapono o Ngā Tāngata Whenua* is “not the rich but the poor and marginalized”; the sources are “not philosophy but people’s stories”; the primary aim is not to “engage in systematic constructions of timeless theological concepts (that claims to be) beginning with the doctrine of God, the Christ, the Holy Spirit, the Holy Trinity ... [but it is] to help people in their struggle for transforming their situation of injustice and oppression. Theologizing is a process that empowers people to transform their situation in accordance with the utopia or the vision of the gospel.”<sup>389</sup> Finally, the method of *te Rangahau Whakapono o Ngā Tāngata Whenua* is praxis-theology, that involves “rigorous theoretical reflection but it insists that it should emerge from the practice that is oriented to transformation.”<sup>390</sup> *Te Rangahau Whakapono o Ngā Tāngata Whenua* is “a theology from ‘below’ and the ‘underside of history’. It aims to liberate them [*Tāngata Whenua*] from their inferiority complex, from oppression and discrimination by attempting to rediscover the liberative motifs in their cultures and religion,

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<sup>388</sup> Longchar, 2009: 23.

<sup>389</sup> Longchar, 2009: 24.

<sup>390</sup> Longchar, 2009: 24.

and by reinterpreting the Bible and Christian traditions from the perspective of people. Hence, the focus and goal of indigenous theology is liberation and transformation.”<sup>391</sup>

### *Te Whakarāpopotonga – Summary*

This is yet another substantial *Wāhanga* on *ngā Kaupapa me ngā Tikanga* (methodologies and methods). The size and scope of this *Wāhanga*, as in the case with *Te Wāhanga Tuarua*, has been guided by the *mātāpono* (principle, maxim) that *te kaituhi* cannot assume to know what the readers of this *whakapae* know. This may sound trite but participants will be recipients of this *whakapae* as well as the examiners and future readers and they may not have much background knowledge of *Kaupapa Māori Research* and *Rangahau Whakapono*. There is, therefore, considerable detail provided on *Kaupapa Māori Research* (KMR) and Interpretive Phenomenological Analysis (IPA), and on *te Rangahau Whakapono Horopaki* (Contextual theology), *te Rangahau Whakapono Wetekina* (Liberation theology) and *te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology). What also needs to be noted is that many of the terms in *te reo Māori* that have been used in this *Wāhanga* are new and have required communication between *te kaituhi* and *Te Taura Whiri i te Reo Māori* (Māori Language Commission). Indeed, this *Wāhanga* has been *te Atuatanga* and KMR in action with the creation of *ngā ariā hou* (new concepts) and *ngā kupu hou* (new terms).

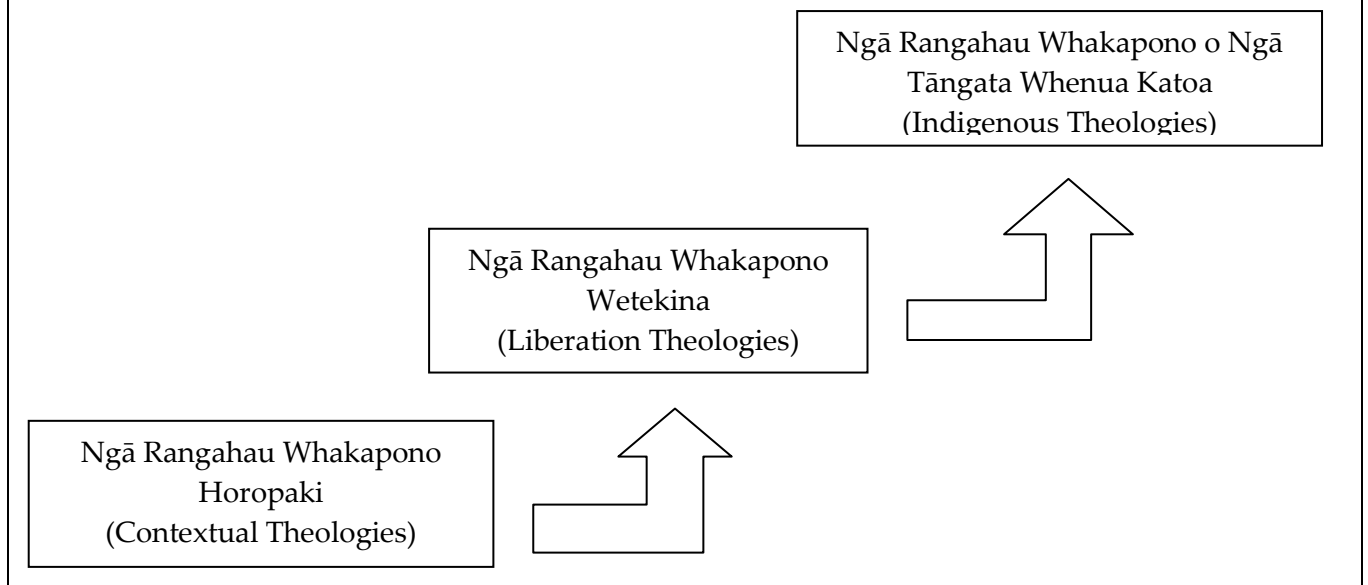
This *Wāhanga* describes the theory behind the approaches taken in the following *Wāhanga*. While *Te Kaupapa Māori* and *Te Kaupapa Māori* theory and praxis provide the ethos of this *whakapae*, the approaches and processes outlined in the *wāhanga* on KMR and IPA will be used in *Te Wāhanga Tuarima* (Chapter Five) and *Te Wāhanga Tuaono* (Chapter Six). The *wāhanga* on *te Rangahau Whakapono* will inform the analysis in all of the following *Wāhanga* but will be particularly important for *Te Wāhanga Tuawhitu* (Chapter Seven) and *Te Wāhanga Tuawaru* (Chapter Eight) where the question on how does *te Atuatanga* hold *Te Māoritanga*

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<sup>391</sup> Longchar, 2009: 24.

and *Te Karaitianatanga* together will be addressed as this *whakapae* endeavours to explore, clarify and, develop the relationship between *te Atuatanga* and *Te Mātauranga Māori* (Māori Knowledge).

**Figure 3.4:** *Te Ara Whakapiki* (The Upward Pathway)



One of the aims of this *Wāhanga* was to show the interconnectedness between *te Rangahau Whakapono Horopaki* (Contextual theology), *te Rangahau Whakapono Wetekina* (Liberation theology) and *te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology). Both *te Rangahau Whakapono Wetekina* and *te Rangahau Whakapono o ngā Tāngata Whenua* intentionally grew from the ‘bottom up’ and from ‘the underside of history’, from among the people at the ‘grass-roots’ and whose history shows that they are from the ‘underside’ – or the ‘underbelly’ - of the worlds that they have inhabited and continue to inhabit and endure. Figure 3.4 illustrates this upward movement. This upward movement has begun but the movement is very slow and very hard but must continue. Is this what *te Atuatanga* is for Māori?

## *Wāhanga Tuawhā – Chapter Four*

### *Te Tātaritanga o Ngā Tuhinga – The Analysis of the Written Material*

*Ko te Poutama te ara tika.*<sup>392</sup>

#### *Te Whakatūwheratanga – Introduction*

In *Te Wāhanga Tuarua* (Chapter Two), this *whakapae* (thesis) described the limited amount of material that has been written on *te Atuatanga* since *te Atuatanga* was introduced as part of the curriculum of *Te Whare Wānanga* in 1995-96. In this *Wāhanga*, *te kaituhi* will undertake a critical analysis of material written by five Anglican Māori clergy, including one bishop, and one *Pākehā* Anglican clergy. The approach in this *Wāhanga* is to explore four themes posed as questions. The questions are: where and how did each writer learn about *te Atuatanga* – or more accurately, learn *te Atuatanga*? What is *te Atuatanga*? How do they see *te Atuatanga* relating to *mātauranga Māori*? How do they see *te Atuatangaa* relating to *Te Hāhi Mihinare* (the Anglican Māori Church) in 2013?

#### *Ngā Tuhinga nā Rt. Rev. Muru Walters – The Writings of the Rt. Rev Muru Walters (1935-present)*

#### *Ngā kōrero o mua – Background*

The Rt. Rev Muru Walters is from *Te Taitokerau*. The *iwi* that he mainly identifies with are *Te Rarawa* and *Te Aupouri*. Walters was a well-known Māori All Black rugby player who trained as a teacher. He was a Māori arts and crafts district adviser for the Department of Education in various parts of Aotearoa/New Zealand before taking up a lectureship and eventually the Head of Department position at Dunedin Teachers' College. In 1983 he became the Māori Lecturer at St John's College. Walters was ordained as a priest in 1989. In 1990-1991 he was

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<sup>392</sup> Translation: The Poutama is the right path. The Poutama is the pattern of the ascending and descending staircase on a *tukutuku* panel that recalls the journey that *Tāne* took to obtain three baskets of knowledge and two sacred stones from the highest heaven.

instrumental in the establishment of *Te Whare Wānanga o Te Rau Kahikatea* (hereafter referred to as *Te Rau Kahikatea*) as a Māori theological and educational *wānanga* located at St John's and eventually became *Te Ahorangi* (Dean) of *Te Rau Kahikatea*. Whilst at *Te Rau Kahikatea*, Walters worked with *ngā Kaiwhakamana* who were working in the field throughout *Te Pihopatanga* to educate and train Māori clergy in ministry. In 1992 he was elected *Te Pihopa Āwhina* for *Te Upoko-o-te-Ika* (the southern part of the North Island that takes in the whole of the Wellington, the Manawatu, and Taranaki regions, and part of the Wairarapa) but continued as *Te Ahorangi* until 1994. Walters has postgraduate qualifications in anthropology and archaeology from Otago University and studied theology whilst at St John's. His *Te Aupouri/Te Rarawa whakapapa*; his artistic creativity; his extensive experiences as a teacher and educationalist; his knowledge and experiences in the Anglican Church; and his educational qualifications have all influenced his theology and his contribution to *te Atuatanga*.

Walters is the most prolific writer of *te Atuatanga*. He has written material and given presentations so that people in *Te Pihopatanga o Aotearoa* would understand what *te Atuatanga* was. Over time, Walters' thinking of *te Atuatanga* evolved and we will explore that development in this *Wāhanga*.

There is no indication in any of his writings that point to when Walters heard about the term *te Atuatanga*. It is possible that he knew the term prior to becoming involved in the development of the courses offered by *Te Whare Wānanga* but it is only after the rejection of the first attempts by *Te Whare Wānanga* to gain NZQA accreditation that *te Atuatanga* became a prominent feature in Walters' work. Even then Walters appears initially to have been hesitant in defining the term in the face of strong challenges and scepticism by both *Pākehā* and Māori academics to the use and validity of the term. Anglican Māori Church scholars such as Dr Jenny Plane Te Paa<sup>393</sup> and the late Dr Hone Kaa<sup>394</sup> were highly critical of *te*

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<sup>393</sup> Dr Jenny Plane Te Paa is *Te Ahorangi* (Dean, Principal) of *Te Whare Wānanga o Te Rau Kahikatea*, one of the three constituent societies that comprise the Anglican Seminary of St John the Evangelist in Auckland. *Te Whare Wānanga o Te Rau Kahikatea* is one of three *Whare Wānanga* that "belong" within *Te Pihopatanga o Aotearoa*. The other two are: *Te Whare Wānanga o Te Pihopatanga o Aotearoa* and *Te Whare Wānanga o Te Waipounamu*. It is with



*Atuatanga* because they did not understand *te kupu* (the term) – Kaa believed that Walters had concocted the term as *te Atuatanga* had no history and therefore no substance.<sup>395</sup> Unfortunately neither Plane Te Paa nor Kaa have published anything that sets out their criticism or clarify what *te Atuatanga* might be.

*Rite tonu te Atuatanga ki te Euro-Western Theology? – Is te Atuatanga the same as Euro-Western Theology?*

In the early days of the development of *te Atuatanga*, supporters and critics argued that *te Atuatanga* was a Māori translation of ‘theology’. The critics argued that because there were no Māori qualified to teach theology, *te Atuatanga* had been invented to side-step this problem. Walters’ response to those who equated *te Atuatanga* with theology was that:

My way of teaching Atuatanga at our Taapapa is similar to the way I teach such things as for example, tangihanga, te whakaatu, tino rangatiratanga, or karakia. Tangihanga is not quite the same as Pākehā death customs. Te whakaatu manuhiri is not quite the same as Pākehā welcome ceremonies. Tino rangatiratanga is not quite the same as Pākehā sovereignty, and karakia is not quite the same as Pākehā worship. It follows then that Atuatanga is not quite the same as theology.<sup>396</sup>

To those who considered that the difference between *te Atuatanga* and theology was so slight that it did not matter, Walters’ response was that there was a fundamental difference: *te Atuatanga* was about teaching, helping and encouraging Māori “...to think Māori and think independently of the Pakeha, to free our minds so that we can think about what is best for our people.”<sup>397</sup> For Walters *te Atuatanga* was more than the equivalent to Euro-Western

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regret that the leaders of the two larger *Whare Wānanga* do not agree on *Atuatanga* (*Te Whare Wānanga o Te Rau Kahikatea* and *Te Whare Wānanga o Te Pihopatanga o Aotearoa*) despite it being a major teaching programme within *Te Pihopatanga o Aotearoa*.

<sup>394</sup> The late Ven. Dr Hone Kaa was a member of the Faculty and Priest-in-Charge at *Te Whare Wānanga o Te Rau Kahikatea*. He was also Archdeacon for *Tamaki-Makaurau* in *Te Hui Amorangi o te Taitokerau*.

<sup>395</sup> Personal communication, 2002.

<sup>396</sup> Walters, M. (1997). “Taking a Stance on Teaching Atuatanga.” A Paper presented on 22-23 October 1997. 1

<sup>397</sup> Mead, Prof. H.M (1979) “He Ara ki te Aomarama” in *He Matapuna = A source: some Māori Perspectives*. Edited by the New Zealand Planning Council Te Kaunihera Whakakaupapa mo Aotearoa. 1979. Wellington: New Zealand Planning Council. Cited in Walters, Rt. Rev. M. “Taking a Stance on Teaching Atuatanga.” A Paper presented on 22-23 October 1997. 1

understandings of theology, certainly more than the Euro-Western academic understanding of theology as being the study of God through the traditions, teachings and doctrines of the Church. This quotation is interesting, however, in that Walters did not make *Te Ao Māori* and *tikanga Māori* the standard against which *ngā mea Pākehā* (things non-Māori) are compared and contrasted. Instead *ngā mea Pākehā* continued to be the standard or the norm, thus perpetuating the “colonisation theology” of which he has been highly critical since 1993.

*Ko te Atuatanga me te “Rangahau Whakapono Whakataihenuatanga” – Te Atuatanga and “Colonisation Theology”*

In his early writing, Walters is critical of “colonisation theology” which dismissed all pre-Christian Māori religious beliefs and practices as primitive nonsense, incarcerated the Māori *Atua*, and replaced them with Christianity. The impact was profound:

In a short space of time tangata tiriti numbers exceeded ours. They established themselves as leaders of our leaders. They brought their soldiers to kill us when we protected our resources. They applied their legal system ruthlessly to deprive us of our resources and humanity. Their performance as civilised people surprised us because it was geared to assert their power and dominion over us. Instead of the love, justice, forgiveness and peace we expected of civilised people, they unleashed on us a vengeance of genocide which almost wiped us out from the face of God’s earth. After over one hundred and fifty years of colonisation we reflect many of the colonisers’ ways in our lives. We dress, talk, eat, work, pray, kill and live in houses just like them. We have become an indigenous minority in our own country.<sup>398</sup>

In 1993 Walters wrote that “Indigenous minorities are becoming an endangered species...their concerns are more likely to be dismissed, modified or not taken seriously” and this concern is reflected in his quest to develop *te Atuatanga*.<sup>399</sup>

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<sup>398</sup> Walters, M. (1993a). *Māori Religious Freedom: A Choice between a Spirituality based on returning to a traditional Supreme God called Io or remain Christian*. Paper presented at the Freedom of Religion: Basis for Peace and National Development. A Pacific Region Religious Liberty Congress., Suva, Fiji.

<sup>399</sup> Walters, 1993a.

Indeed, Walters argues that because of the “colonisation theology” of the “manuhiri”<sup>400</sup> (visitor(s), guest(s), stranger(s)) from Britain, Europe and America, Māori now have to choose between Christianity and religions that are promoted as being traditional and authentically Māori. In their quest to re-affirm their identity as Māori and to regain what was almost lost of their culture, customs, thinking and beliefs, many Māori have rejected the Christian religion. They blame the Christian religion for the loss of their culture and the almost annihilation of the Māori nearly as much as they blame the colonisers. Walters is very critical of the “Māori” religions, especially the *Io* tradition that teaches that Māori have always believed in a Supreme *Atua* known as *Io-Matua-Kore* (*Io* the Parentless). Walters argues that the *Io* traditions developed after the arrival of Christianity and are adaptations of aspects of the Christian religion, particularly monotheism, into the Māori world.<sup>401</sup> For Walters *te Atuatanga* is a means of exploring responses to the criticisms of Christian religion and provides Māori with the freedom to clarify their thinking<sup>402</sup>.

*Ko te Atuatanga me he Huarahi Mātauranga Tikanga Tangata – Te Atuatanga and an Anthropological Approach.*

Despite the continuing opposition and scepticism toward *te Atuatanga*, over time Walters’ discourse of *te Atuatanga* has developed to reflect more of his anthropological approach by including all aspects of Māori society in the plurality of *te Atuatanga*’s components. His anthropological explanation of *te Atuatanga* as “religiousness” was because he considered that *te Atuatanga* incorporated all the attributes of a religion. In addition to the traditional teachings and doctrines of a religion, “religiousness” also incorporates more recent rituals and liturgical practices, the language, pastoral care and the diverse ways people live out their

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<sup>400</sup> Walters uses this word to denote “white skinned people”, called “*Pākehā*”, from Britain, Europe and North America who arrived as visitors but who stayed by negotiating with the *tāngata whenua* (original people, Indigenous people(s), native(s)) terms that were acceptable to Māori and were given a new status and title, “*tāngata tiriti*” (treaty people), after the signing of the Treaty of Waitangi in 1840.

<sup>401</sup> Walters, 1993a: 6-8.

<sup>402</sup> Walters, M. (2009a). *Atuatanga*. Paper presented at the Te Rūnanganui o Te Pihopatanga, Rotorua, NZ. p.2.

religion in their daily lives according to the ethical and moral beliefs and teachings of their religion.<sup>403</sup>

This understanding of “religiousness” is evident in the *Poumanawa Mātauranga Aotearoa* degree that Walters, Whatarangi Winiata and Craig Walters<sup>404</sup> were predominantly responsible for. While the individual papers cover diverse fields of study such as *te Atuatanga* (theology, biblical study, church history), *Minitatanga* (Ministry Studies), *Awhi Whānau* (Pastoral Care), *Iwi/Hapū* (Studies of a student’s own *hapū* and/or *iwi*), all students have to complete an extended final year paper which includes a presentation that must demonstrate that they have understood that *te Atuatanga* embraces everything they have studied in their degree and reveal how *te Atuatanga* will guide their ministry - whether ordained or lay- in the future. Collectively the degree papers present *te Atuatanga* as a Christian Māori religion that incorporates *rangahau whakapono* but is not limited to it.

*Pēhea te Atuatanga e hono ana ki ngā whakapono o ngā iwi kē? How does te Atuatanga relate to the religions of other people?*

The problem with taking an anthropological approach, and using the term “religiousness” to describe *te Atuatanga*, is that Walters leaves himself – and *te Atuatanga* – open to being criticised for conforming to criterion of ‘religion’ that Euro-Western academics have

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<sup>403</sup> This description of a religion attempts to include all the elements that form a religion but is not intended to define or limit what a religion might consist of. Douglas Pratt, among other academics of religion, makes it clear it is very difficult to define what a religion is. In his book, *Religion: A First Encounter*, he lists a number of descriptions by scholars whose ideas are quite diverse. This reflects the fact that people’s understandings and practices of their religion are diverse. He notes that “[m]ost commonly, religion is defined, in essence, as *theocentric*. That is, *religion* is defined in reference to belief in a personal Divine Being called God, or The God – as, for example, in Islam (*Allah* = ‘The God’). ... But, as one scholar in the field has remarked:

*Theocentric definitions are too provincial for the phenomenon of religion. An investigation of religion as a human phenomenon must endorse equally the beliefs, behaviours, and experiences of all religious people, not just some religious people.* Tremmell, W. C. (1984 [1976]). *Religion: What is it?* Austin, TX, USA: Holt, Reinhart and Winston. Cited in Pratt, D. (1993). *Religion: A First Encounter*. Auckland, NZ: Longman Paul. 4.

<sup>404</sup> Craig Walters is the son of Muru Walters. He was invited to assist with writing the documentation for NZQA registration and accreditation because of his extensive experience and knowledge in making such applications.

established. Indeed, people like Edward Tylor<sup>405</sup>, Ninian Smart<sup>406</sup>, Mircea Eliade<sup>407</sup> and Douglas Pratt<sup>408</sup>, among others, certainly established such criterion.<sup>409</sup> In fact, according to Daniel Dubuisson<sup>410</sup> and Tomoko Masuzawa<sup>411</sup>, ‘religion’ is a Euro-Western invention and because Christianity is the religion of Euro-Western civilisation, it has been the norm against which all other religions have been compared and contrasted.<sup>412</sup>

This is an issue that Māori have had to contend with when dealing with academic institutions – the Euro-Westerners thought of things first and Māori are seen to be conforming to the world as the Euro-Westerners perceive and continue to control it. Unfortunately in his early writings Walters was ambivalent on this. As noted earlier, while Walters was critical of ‘colonisation theology’ he continued to use Euro-Western paradigms and criterion of religion as though it was the standard against which *te Atuatanga* was to be compared and contrasted.

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<sup>405</sup> Tylor, E.B (1873). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*. London, UK: Murray; \_\_\_\_ (1895). *Anthropology: An Introduction to the Study of Man and Civilization*. London, UK: Macmillan.

<sup>406</sup> Smart, N. (1976 [1969]). *The Religious Experience of Mankind*. New York, NY, USA: Charles Scribner and Sons; \_\_\_\_ (1996). *The Religious Experience*. Upper Saddle River, NJ, USA: Prentice Hall/Pearson Education; \_\_\_\_ (1992 [1989]). *The World’s Religions: Old Traditions and Modern Transformations*. Cambridge, UK; Oakleigh, Vic, Australia: Cambridge University Press.

<sup>407</sup> Eliade, M. (1969). *The Quest: History and Meaning in Religion*. Chicago, Ill, USA: The University of Chicago Press; \_\_\_\_ (1978). *A History of Religious Ideas*. (W.R. Trask, Trans.) Chicago, Ill, USA: The University of Chicago Press.

<sup>408</sup> Pratt, D. (1993). *Religion: A First Encounter*. Auckland, NZ: Longman Paul.

<sup>409</sup> Ninian Smart, for example, identifies seven dimensions that a religion might exhibit. These are: the practical and ritual dimension; the experiential and emotional dimension; the narrative or mythic dimensions; the doctrinal and philosophical dimension; the ethical and legal dimension; the social and institutional dimension; and the material dimension. See Smart, 1992 [1989]: 10-21. Douglas Pratt provides a range of definitions of religion and names some of the elements/dimensions/functions that each of those definitions identify. See Pratt, 1993: 6-10.

<sup>410</sup> Dubuisson, D. (2003 [1998]). *The Western Construction of Religion: Myths, Knowledge, and Ideology*. (W. Saters, Trans.). Baltimore, Maryland, USA; Paris, France: Johns Hopkins University Press; Éditions Complexe.

<sup>411</sup> Masuzawa, T. (2005). *The Invention of World Religions: Or, How European Universalism was Preserved in the Language of Pluralism*. Chicago, Ill, USA; London, UK: The University of Chicago Press.

<sup>412</sup> Masuzawa, 2005: 2-3.

In his later writing Walters explains his anthropological approach to *te Atuatanga* and says that anthropologists "...are interested in the things people have created with their minds and worshipped in their spirit (religiousness) which are real to them as are the material things they have made with their hands."<sup>413</sup> To this end he examined the history of Māori and compared it with that of peoples in Polynesia, particular when he sought to find the possible origin of the *Io* traditions. He also compared different Māori tribal traditions and customs.<sup>414</sup>

*Ko te Atuatanga me ngā tirohanga o te ao o ngā iwi kē – Te Atuatanga and the worldviews of other people.*

Walters argues that *te Atuatanga* not only has a place in describing and understanding a Māori worldview, *te Atuatanga* also has a place in describing and understanding world views of other peoples. Describing *te Atuatanga* as an anthropological method, Walters states that *te Atuatanga* would

... identify the actual experiences of Māori and other cultures when, where, how they lived, what they passed down, and what was maintained, modified and changed to provide authentic data of their Atuatanga.<sup>415</sup>

Thus, Walters is saying that *te Atuatanga* has application for other peoples. That is, people of other ethnicities and cultures may not use *te kupu te Atuatanga* but may use words and terms from their own language. They could use *te Atuatanga* methodology, however, to analyse and criticise their religion, a methodology that has their own culture and worldviews as their starting point. The content of their religion may be different but *te Atuatanga* could be a model that they could use to develop their religion so that it more fully embraces and reflects them.

This tells us that *te Atuatanga* does two things: one, *te Atuatanga* names a methodology for analysing and understanding the religion and religiousness of a people; and, two, *te*

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<sup>413</sup> Walters, M. (c2005-2006). "Notes for Atuatanga 401." 1-2. These are lecture notes Walters prepared for his classes on *Atuatanga* in 2006.

<sup>414</sup> Walters, c2005-2006: 8 - 11

<sup>415</sup> Walters, c2005-2006: 1

*Atuatanga* names and incorporates the content of their religion and religiousness. This provides a clear distinction between *te Atuatanga* and Christianity where theology is the name for the methodology of analysing and understanding the religion and Christianity is the name of the religion and its content. The starting points are different also in that the starting point for *te Atuatanga* is *Te Ao o te Māori* (the world of the Māori) and the starting point for Christianity is the Judeo-Greek world of the Bible that has been mediated by *Te Ao o te Pākehā* (the world of the *Pākehā*/non-Māori), predominantly the Euro-Western world.

*Mehemea ko te Atuatanga he huarahi mātauranga tikanga tangata, ka puta mai ētahi pātai – Some questions arise if te Atuatanga is an anthropological methodology.*

In suggesting that *te Atuatanga* is an anthropological methodology, however, Walters raises a number of questions that need to be considered. One is that as an anthropological methodology can *te Atuatanga* be undertaken by anyone of any cultural and ethnic origin? Does the person need to be of Māori descent, or have any empathy or deep association with Māori and the world of the Māori? What would *te Atuatanga Pākehā* look like? Perhaps the work by Callum Gilmore, analysed later in this *Wāhanga*, might be an example of *te Atuatanga Pākehā* because he is *Pākehā*. Although, if the model is to be applied by *Pākehā*, *te Atuatanga* would entail a critical analysis of their world, their world views, and the fundamentals and practices of their cultures as they are interwoven into their daily lives. Nevertheless there is common ground from which dialogue can happen between *te Atuatanga Māori* and *te Atuatanga Pākehā*. As much as *te kaituhi* of this *whakapae* would like to engage with this question to pursue it further, however, this *whakapae* runs the risk of moving on to a *tukutuku* panel that is different to the one it is currently trying to weave.

The second question is: is *te Atuatanga* purely an academic discipline developed by Māori as part of a tertiary academic qualification offered by a Māori tertiary education institute? As a programme of courses now offered by *Te Whare Wānanga* that is registered and accredited with the New Zealand Qualifications Authority (NZQA), it would appear that this is the case.

Is this, however, all that *te Atuatanga* is about? Walters consistently argues that *te Atuatanga* is both an academic discipline and a living experience; *te Atuatanga* is a 'religion' that engages people in critical analysis of *ngā whakapono* (beliefs, faiths), *ngā mātauranga* (teachings, learnings), *ngā ture* (laws), *ngā mātāpono* (principles), *ngā uara* (values) and all the other fundamentals that comprise their religion but *te Atuatanga* is also all that they do as they live their daily lives in a relationship with their *Atua*.

The third question is whether *te Atuatanga* is sufficiently generic as an anthropological methodology as to be utilised by any cultural and ethnic group. In 1997 Walters described *ngā mātāpono* of *te Atuatanga* as:

- *Te Atuatanga* is developed among the people as they live their lives;
- *Te Atuatanga* is expressed in different ways;
- *Te Atuatanga* enables some Māori to establish their indigenous identity.
- *Te Atuatanga* for Te Pihopatanga o Aotearoa is Christian based.<sup>416</sup>

From this description it would seem that *te Atuatanga* is quite broad and can be adopted and adapted by any group of people other than Māori. It is interesting that these *mātāpono* say that *te Atuatanga* can enable "some" - not 'all' - Māori to establish their indigenous identity but do not indicate why it is just "some" people and nor do they say who that "some" might be. This suggests that enabling people to establish their indigenous identity may not be a key factor in engaging with *te Atuatanga*. They also tell us that while *te Atuatanga* is Christian based for *Te Pihopatanga*, *te Atuatanga* need not be so for others who use *te kupu*. The problem, or danger, with these principles is that they render *te Atuatanga* meaningless and indistinct from other anthropological methodologies because they are so general.

#### *Ko te Atuatanga me te Reo Māori – Te Atuatanga and the Māori Language*

In his early writings on *te Atuatanga* Walters creates a problem, or dilemma, for many Māori when he says:

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<sup>416</sup> Walters, M. (1997). "Taking a Stance on Teaching Atuatanga." A Paper presented on 22-23 October 1997. p. 2



For me this means using Māori language in teaching and learning about Atuatanga as much as possible. It also means using Māori cultural insights to assist understanding and appreciating knowledge, principles and concepts, higher levels of analysis and evaluation, and the ability to grasp complex ideas raised in Atuatanga studies. It also means being able to share these Atuatanga ideas with the Community.<sup>417</sup>

When these comments are read alongside the principles described above, it would seem that *te Atuatanga* is an academic programme and process wherein Māori people are used as a sample population and Māori culture, customs and language are used as examples to help people of other cultures, customs and thinking to develop their *te Atuatanga*. The implication of this is that while *te Atuatanga* is an academic programme developed by Māori, *te Atuatanga* is not intended for Māori only. The effect of this is that Māori and Māori culture become the objects of research for the benefit of Māori *and others*, although that may not have been Walters' intention. Yet again Māori are to be used as laboratory mice except this time it is Māori re-colonising Māori and using an Anglican Māori tertiary institute to do it.

In his later writings on *te Atuatanga* it is evident that Walters' position on this has evolved. It is clearer that the purpose of *te Atuatanga* is to empower and encourage Māori to develop their thinking and faith. Walters states that *te Atuatanga* is located in "the customs, manners, and thoughts of Māori"<sup>418</sup> and, as with all the programmes offered by *Te Whare Wānanga*, *te Atuatanga* is intended to contribute to "the long term survival of Māori as a people".<sup>419</sup> For this reason, Walters says that the language to be used to articulate *te Atuatanga* needs to be *te Reo Māori me ōnā tikanga* (the Māori language, and the concepts and practices that form and structure it and which are formed and structured by it).<sup>420</sup> The insistence on the use of *te Reo Māori* recognises that there are concepts that can only be conveyed, described and explained in *te Reo Māori*. But, does it mean that only those who are highly proficient in *te Reo Māori* will

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<sup>417</sup> Walters, 1997: 2.

<sup>418</sup> Walters, c2005-2006: 1

<sup>419</sup> Walters, M. (2009). "Atuatanga" A paper prepared for *Te Rūnanganui o Te Pihopatanga* 2009. p.2.

<sup>420</sup> Walters, 2009: 2.

be able to fully apprehend and develop *te Atuatanga* or can others less proficient but with assistance, mentoring, and considerable work be able to also engage with *te Atuatanga*?

While Walters' position here is understandable, given that the beliefs, values and principles that underpin any culture and social group can only be fully understood in the language of that culture and group, there is a danger that *te Atuatanga* will exclude between 60% to 80% of the present Māori population who know and comprehend little or no *te Reo Māori*.<sup>421</sup> This could result in *te Atuatanga* creating a sectarian identity within Māoridom. If *te Atuatanga* is going to be available to the majority of Māori, *te Atuatanga* will need to be undertaken in both *te Reo Māori* and English. This will create a number of problems but in order to be inclusive of as many Māori as possible it will be worth it. One major problem is that it will be necessary for *mātauranga*, *mōhiotanga*, *māramatanga* and *wānanga* (all four words that can be translated as 'knowledge' or epistemology<sup>422</sup>), that have been handed down from our Māori *tīpuna* (ancestors, forebears), to be continually interpreted, reinterpreted, contextualised and recontextualised in order to convey their content as accurately as possible in English. While this presents the danger of colonisation continuing, an awareness of this danger should mean that those progressing *te Atuatanga* will consciously and intentionally minimise the continuing negative impact of colonialism.

*Ko te Atuatanga me ngā whakapono Māori o mua, e rangi rawa ko ngā Kōrero o Io-matua. – Te Atuatanga and early Māori beliefs, especially the Io-matua Traditions*

One of the features of Walters' work is his firm opposition to the belief that pre-Christian Māori were monotheists with a supreme God, or Supreme Being, who had numerous names but was essentially known as *Io*. Walters disputed the relevance and validity of the *Io*

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<sup>421</sup> Social and Population Statistics Group, Statistics of New Zealand. 2002. *2001 Survey on the health of the Māori language*. Wellington: Statistics New Zealand. 9. This is a report prepared by Statistics New Zealand for Te Puni Kōkiri. It is the most recent survey on the health of the Māori language in Aotearoa/New Zealand. I have taken the figures in that report and extrapolated them to obtain a general figure for 2011.

<sup>422</sup> It should be remembered, however, that each word has a particular focus: *mātauranga* may be understood to be knowledge that is taught and learned; *mōhiotanga* is knowledge that is intuited; *māramatanga* is knowledge that is gained by deduction; and *wānanga* is esoteric knowledge.

tradition to *te Atuatanga*, arguing that the tradition was a mythology that was concocted by two Ngāti Kahungunu *tohunga*, Moihi Te Mātorohanga and Nēpia Pohuhu in the mid-1860s. While the *Io* tradition and the continuing debate on its validity will be discussed further in *Wāhanga Tuaono* of this *whakapae*, it is mentioned here because for some Māori it is an integral part of their traditional Māori religion despite Walters insisting that it is fallacious. In taking the stance that he does, Walters points to the need to treat all material judiciously. Also he raises the question as to what does or does not constitute valid *te Atuatanga*: if the *Io* tradition is the result of two *tohunga* contextualising the monotheistic Christian tradition into their context why is it not valid? Interestingly Walters does not address this in his work.

*Ko te Atuatanga, te Karaitianatanga me Te Hāhi Mihinare – Te Atuatanga, Christianity and the Anglican Church*

In his later writings Walters' focus is more concentrated on Christianity and *Te Hāhi Mihinare*. He asserts that *te Atuatanga* is "...a knowledge framework that articulates our unique experiences as Māori living in relationship with the Gospel."<sup>423</sup> He argues that one of the tasks of *te Atuatanga* is to assist Māori living in the twenty-first century to reconcile the 1986 New Zealand Prayer Book: *He Karakia Mihinare* (Missionary Services and Prayers) and *Te Paipera Tapu* (The Holy Bible, the Māori version of the Bible) with their understanding of the pre-European/pre-Christian world. Here Walters is referring to Anglican Māori and to the Anglican Church. However, a number of Māori and *Pākehā* who are not Anglicans have joined the programme offered by *Te Whare Wānanga* and have found *te Atuatanga* very beneficial, especially in challenging and changing their thinking about their *whakapono* as Māori. Nevertheless, the initial impetus for developing *te Atuatanga* was to meet the perceived needs of Anglican Māori not necessarily all Māori.

The challenge that *te Atuatanga* puts to Anglican Māori, and indeed to all Māori, is to decide whether they want to inculturate the Christian *Atua* into their world and, if that is what they

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<sup>423</sup> Walters, 2009: .2

want to do, then how can it be done.<sup>424</sup> Walters believes that *te Atuatanga* provides the tools with which to do it, taking as the starting point *Te Ao Māori*. This world creates and gives life to Māori worldviews that are grounded in the daily experiences of Māori people living in the context and environment of Aotearoa/New Zealand. *Te Atuatanga* is therefore indigenous and unique to Aotearoa/New Zealand.

For many Māori, but especially Anglican Māori, *te Atuatanga* has been quite radical and liberating<sup>425</sup>. *Te Atuatanga* has been radical because many of the early missionaries and settlers<sup>426</sup>, and succeeding generations of *Pākehā* Anglicans (and supported by some Anglican Māori), were scathing of Māori people and Māori culture, customs and religion. *Te Atuatanga* has been liberating because Māori are being challenged to think through what they believe and to question the *whakapono* they received from the missionaries and the settler Anglican Church. *Te Atuatanga* has surprised many Anglican Māori as *te Atuatanga* has encouraged them to think for themselves and to value *tikanga Māori* and *te reo Māori* within the Anglican Church.

*Ko te Tikanga Mihinare me te Tikanga Rongopai – Mission-centred and Gospel-centred Approaches.*

In a paper he wrote on *te Atuatanga* in 2010, Walters described *te Atuatanga* as: “*Atuatanga* is the human attribution of an ultimate sense of order and meaning in the cosmos of which I am a part.”<sup>427</sup> He says that this is a ‘religious definition’ and he has chosen it because it is the “most authentic way for me as a Māori to explain how Māori created their world with their

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<sup>424</sup> Walters, 2009: 2.

<sup>425</sup> This is based on the feedback from students from *Te Whare Wānanga o Te Pihopatanga o Aotearoa* who have undertaken courses in *Atuatanga* in their studies toward a *Poumanawa Mātauranga Aotearoa* (PMAo) degree. Although the majority of students are Anglican Māori, not all of them are. Some of the students who are studying at *Te Taapapa ki te Tairāwhiti*, for example, are from Pentecostal churches in Gisborne. For them *Atuatanga* this has been exciting.

<sup>426</sup> See: Best, E. (1973 [1922]). *Some Aspects of Maori Myth and Religion*. Wellington, NZ: Government Printer. 8-10. Cited in Davidson, A. (1997[1989]). *Christianity in Aotearoa, A History of Church and Society in New Zealand* (2nd ed.). Wellington, NZ: The New Zealand Education Ministry Board. 7.

<sup>427</sup> Walters, M. (2010). ‘What does Te Tino Rangatiratanga o te Atua in *Atuatanga* look like?’ 1.

hands and their minds.”<sup>428</sup> His Atua gives him an ultimate sense of order in his life and this is shown by how he uses his knowledge and understanding to guide, determine, and explain his actions. The names that he gives to this are *tikanga Mihinare* (a mission-centred way of living, doing things, ordering life, approach) and *tikanga Rongopai* (a Gospel-centred way of living, doing things, ordering life, approach)<sup>429</sup>.

According to Walters these two *tikanga* have been practiced by Māori since the arrival of *Te Hāhi Mihinare* in 1814 and are still practiced by Māori in the 21<sup>st</sup> century. They are ecumenical terms because all denominations are ‘mission’ Churches. Yet the Anglican Māori can maintain his/her Anglican connection because of the resources that his/her Anglican connection provides such as *Te Rawiri me Ngā Hīmene* (the translated 1662 Book of Common Prayers and Hymns)<sup>430</sup>, *He Karakia Mihinare o Aotearoa* (a book containing some Mission Forms of Worship of Aotearoa in *Te Reo Māori*), *Te Paipera Tapu* (the 1952 revised Bible in *Te Reo Māori*)<sup>431</sup>, *Ngā Ritenga Motuhake*, and the 1986 New Zealand Prayer Book/*He Karakia Mihinare o Aotearoa*<sup>432</sup>.

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<sup>428</sup> Walters, 2010: 1.

<sup>429</sup> See Appendix V.

<sup>430</sup> Much of the 1642 Book of Common Prayer was translated into *Te Reo Māori* over a period of years by the missionaries, particularly by the Reverends Thomas Kendall, William Williams, Robert Maunsell, William Colenso, and Richard Taylor. The first version was printed in 1838 by Colenso. A second version, revised and corrected by William Williams was published in 1852. This was the first complete Book of Common Prayer in *Te Reo Māori*. Parts of the Bible translated into *Te Reo Māori* appeared in 1827, 1830 and 1833. All of these were printed in Sydney. The first texts to be printed in Aotearoa/New Zealand were by Colenso in 1835. Colenso also published the first complete version of the New Testament in *Te Reo Māori* in 1837. Portions of the Old Testament in *Te Reo Māori* appeared at various times over the years but the publication of the largest portion occurred in 1840. See Lineham, P. (1992). *To Make A People of the Book: CMS Missionaries and the Māori Bible*. In Glen, R. (Ed.). *Mission and Moko: Aspects of the work of the Church Missionary Society in New Zealand*. Christchurch, NZ: Latimer Fellowship (NZ). Pp. 152-169; \_\_\_\_ (1992). *This is My Weapon: Māori Response to the Māori Bible*. In Glen, R. (1992). *Mission and Moko: Aspects of the work of the Church Missionary Society in New Zealand*. Christchurch, NZ: Latimer Fellowship (NZ). Pp. 170-178; Laughton, J.G. (1947). *The Māori Bible*. *Journal of the Polynesian Society*. (Vol. 56, No. 3). Pp. 290-294; Williment, T. (1985). *150 Years of Printing in New Zealand*. Wellington, NZ: Government Printing Office. 9-20;

<sup>431</sup> Panapa, W.N. (1952). *The Great Book is Ready*. In *Te Ao Hou – The New World*. No. 2, Spring 1952. 13-17.

<sup>432</sup> First published by the Anglican Church of the Province of New Zealand in 1989.

*Ngā Tuhinga nā Robert Ihaaka McKay – The Writings of the Rev. Ihaaka Robert McKay (1958-present)*

### *Ngā Kōrero o mua - Background*

The Rev. Rob McKay is of *Ngāti Kahungunu, Rongomaiwahine, Te Aitanga-a-Mahaki* and *Ngāti Porou* descent but has spent most of his adult life in Auckland. He was raised as a Mormon but converted to Anglicanism as an adult. McKay is gifted with a photographic memory and has used this gift to read extensively. He has an M.Theol from the University of Auckland and has been a tutor in *Te Taapapa ki te Taitokerau*, based in *Tamaki Makarau* (Auckland), where he has taught *te Atuatanga* for many years. McKay has also been the Moderator for *te Atuatanga* in *Te Whare Wānanga*. He is currently the Theologian in Residence for *Te Hui Amorangi o Te Taitokerau* (Anglican Māori diocese for Auckland and Northland). McKay believes that *te Atuatanga* is a Māori Christian theology, that is *te Atuatanga* is theology undertaken by Māori that is essentially for Māori but not exclusively so. It is to McKay's material that this *whakapae* now turns.

*Ko wai te Ihu tika, te Ihu pono? Ko wai te Ihu o te hitori? – Who is the genuine and authentic Jesus? Who is the historical Jesus?*

McKay learned about *te Atuatanga* while attending lectures by Bishop Muru Walters in the late 1990s. It was from those lectures that McKay determined that *te Atuatanga* was a Māori Christian theology and this has been what he has taught *te Atuatanga* to be ever since. For McKay, the historic Jesus is the key to creating a Māori theology<sup>433</sup> McKay does not question the validity of the pre-Christian Māori religion because he recognises that there are many similarities in the content of Māori cosmology and mythology with that of the Hebrews in the Old Testament, as did many of the late 19<sup>th</sup> century Māori Prophet movements and religious

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<sup>433</sup> McKay, R. (2001). From Galilee to Chalcedon to Aotearoa/New Zealand: Māori deconstruction and indigenisation in relation to Jesus the Jew. A Thesis submitted in partial fulfilment of the requirement for the degree of Master of Theology. University of Auckland. 108.

groups<sup>434</sup>. Nevertheless, he does argue that it is the Jesus of the New Testament Gospels who Māori need to focus on today and that it is “...only as we peel back the multiple layers of theology, culture and myth which have been laid upon the historical Jesus we can begin to understand who Jesus was and what the message was that he came to proclaim.”<sup>435</sup> McKay’s position is that, armed with this, Māori can forge a theology that not only lays bare the true Jesus Christ but also the true essence of traditional Māori religion. This is the task of *te Atuatanga* and of those who apply themselves to doing *te Atuatanga*.

*Ko te Atuatanga he Rangahau Whakapono Māori – Te Atuatanga is a Māori Theology.*

In 2004 McKay was involved in revising *te Atuatanga* curriculum taught by *Te Whare Wānanga*. In a paper written to explain the changes, McKay argued that *te Atuatanga* is a Māori theology that involves a decolonising of what Māori think when they do theology and a reshaping of their thought processes and beliefs “...in such a way that it reflects a greater level of Māori indigenisation.”<sup>436</sup> To do this the team had to eliminate from the curriculum “elements of Western Christian perspectives”.<sup>437</sup> McKay says:

This elimination is a form of decolonising our theology (deconstruction). This is necessary because it paves the way for fresh ground from which to construct a new theology (reconstruction) that is more representative of *Tikanga Māori* in our

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<sup>434</sup> Elsmore, B. (2000 [1985]). *Like Them That Dream: The Māori and the Old Testament*. Auckland: Reed Books. 71-103.

<sup>435</sup> McKay, 2001: 108. Concerning the historical Jesus McKay refers to work by: Borg, Marcus J. (1994). *Meeting Jesus again for the first time: the historical Jesus and the heart of contemporary faith*. San Francisco, CA, USA: HarperSanFrancisco; Crossan, J. Dominic, (1991). *The historical Jesus: the life of a Mediterranean Jewish peasant*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994a). *Jesus a revolutionary biography*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994b). *The essential Jesus: original sayings and earliest images*. Edison, NJ, USA: Castle Books; \_\_\_\_ (1995). *Who Killed Jesus?* San Francisco, CA, USA: HarperSanFrancisco; Allen, Charlotte (1998). *The human Christ: the search for the historical Jesus*. Oxford, UK: Lion Publishing; Bornkamm, Gunter (1960). *Jesus of Nazareth*. (Trans. by Irene & Fraser McLuskey with James M. Robinson). London, UK: Hodder & Stoughton; Dawson, Selwyn (2000). *Meet the Man: Jesus of Nazareth who became the Christ*. Palmerston North, NZ: Church Mouse Press; Dunn, James D.G. (1980). *Christology in the Making: a New Testament inquiry into the origins of the doctrine of the Incarnation*. Philadelphia, MA, USA: Westminster; \_\_\_\_ (1985). *The evidence for Jesus*. London, UK: SCM Press; Eckardt, Roy (1992). *Reclaiming the Jesus of History: Christology Today*. Minneapolis, MN, USA: Fortress Press.

<sup>436</sup> McKay, R. (2004). *Atuatanga: A Māori Theology*. A Paper that was written as an explanation for the revising of the Taapapa *Atuatanga* curriculum in 2004. 1.

<sup>437</sup> McKay, 2004: 1.

own interpretation of the Christian message...In reclaiming certain primal Māori words and concepts I consider this a positive step towards constructing an authentic Māori theology.<sup>438</sup>

McKay argues that in doing this it will be necessary to decolonise the Western theology that has been handed down and taught to Māori and to reconstruct a Māori theology that embraces "...Māori primal concepts and values"<sup>439</sup>. McKay then proceeds to argue that the Church now has a "...multitude of cultural layers establishing religious institutions and dictating practise."<sup>440</sup> These cultural layers are not found in the *Te Paipera Tapu* (the Māori version of the Bible), nor are they in *Te Ao Māori*, and therefore need to be peeled away so that Māori can "begin our study or our two way conversation between Māori and the people of the Book – that is "our point of connection" for developing a Māori theology."<sup>441</sup>

McKay's essentialist argument to strip away cultural layers placed on *Te Paipera Tapu* in order to get to the core of the Gospel is not new. Indeed, since the arrival of Christianity Māori have been told that all the things they were taught by the missionaries and by the settler Church were Scriptural and not cultural, certainly not based on their own cultural perspectives. There are many examples of this happening in the twenty-first century, one is the argument in the Church of England over the ordination of women and the elevation of women to be bishops. So too is the argument over the ordination of gay and lesbian people within the Anglican Communion, which has divided the Anglican Communion at the international and national levels: people do not admit that the argument is culturally based and use the Bible to validate their positions. If, as McKay argues, *te Atuatanga* must strip away the cultural layers that have been placed on the Gospel message – that is *Ihu Karaiti* (Jesus Christ) – over the centuries by many different cultures in order to understand what is

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<sup>438</sup> McKay, 2004: 1.

<sup>439</sup> McKay, 2004: 2.

<sup>440</sup> McKay, 2004: 2. Here he cites an essay by Mereana Hond, (1998). 'An Uncomfortable union'. In *Stimulus*, 58, Vol. 6. No 2, May 1998. 57 – 59.

<sup>441</sup> McKay, 2004: 2.



at its heart before *te Atuatanga* can cloak the Gospel with a *korowai kiwi* (a kiwi feather cloak), *te Atuatanga* has quite a daunting task.

*Pehea te Karaitianatanga o te Pākehā? Me waiho tēnā pea? - What about Pākehā Christianity? Should it be put aside?*

McKay does not argue that *Pākehā* Christianity and its theological history and developments should be summarily dismissed. They are still important as a resource - a point of reference - but not as the primary source of *te Atuatanga*. They are helpful to *te Atuatanga* and Māori because they tell the story of the process by which the Gospel – *Ihu Karaiti* and the good news of *te Karaiti* (the Christ) – came to Māori. McKay argues that “...we as Māori need to remind ourselves that the missionaries who came from Europe and Great Britain were the bringers of the message and not the message itself. The Christian message is contained in *Te Paipera Tapu*.”<sup>442</sup>

We need to note here that McKay places *Te Paipera Tapu* ahead of the English versions of the Bible and possibly above the traditions and doctrines of the Church. His reason for this is that *Te Paipera Tapu* is more than a translation of the English into *Te Reo Māori*. Those involved in the “translation” in fact engaged in hermeneutics, going back to the Hebrew and Greek texts to gain clarity of understanding, before they wrote what they believed the text to be saying. The Rev. Te Ariki Mei, a native speaker and teacher of *te Reo Māori* for over fifty years, would agree with McKay. Mei used to tell his students to read the 1952 revision of *Te Paipera Tapu* if they wanted to learn classical *te Reo Māori* and *ngā ariā Māori* (Māori concepts).<sup>443</sup>

McKay’s assertion that the missionaries “were the bringers of the message and not the message itself” contradicts Marshall McLuhan’s famous dictum: ‘The medium is the

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<sup>442</sup> McKay, 2004: 2.

<sup>443</sup> *Te kaituhi* was a student of Te Ariki from 1980 to 1983 at the Wellington Polytechnic. The other teachers were Dr Huirangi Waikerepūru and Roimata Kirikiri.

message”.<sup>444</sup> Indeed, the missionaries, the later settler Churches, the settlers and succeeding governors and governments believed that they were the message as they strove to “civilise” the Māori by their practices and policies of assimilation. Nevertheless, for nearly two hundred years many Māori have resisted assimilation in the belief that *tikanga Māori*, *ngā ariā Māori* and *te Reo Māori* were valid in their own right and also worth protecting and preserving. In order to do that many Māori have endeavoured to push past the cultural veneer that the *Pākehā* have cloaked the Gospel in to get to its heart to understand it for themselves and to interpret it for other Māori. This is what McKay has been seeking to do and he considers that *te Atuatanga* is the method for doing that.

*Ko te Atuatanga, he Rangahau Whakapono Māori i waihangaia e te Wairua Māori – Te Atuatanga is a Māori theology shaped by Māori Spirituality*

In an article written in 2005, McKay argued that *te Atuatanga* is “...a theology that has been shaped by a Māori spirituality”<sup>445</sup>. He goes on to say that “Māori spirituality is what characterises and shapes a Māori theology. Māori spirituality consists of its own indigenous language, cosmology, history and religion.”<sup>446</sup> McKay continues:

The very concept of *wairuatanga* establishes Māori as a people who are innately spiritual by nature. *Wairuatanga* is connected to the root word – ‘*wairua*’, meaning ‘spirit’. Thus ...*wairuatanga* is the equivalent of what is understood as Māori spirituality.<sup>447</sup>

This gives us two different terms: *te Atuatanga* and *te Wairuatanga* to consider closely. To facilitate understanding, it can be useful to make a distinction between the two terms. What we need to take care to avoid, however, is the quest of “the theology that we inherited from the West”<sup>448</sup> to deconstruct that which is complex down to the nth degree – as the West has

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<sup>444</sup> McLuhan, M. & Fiore, Q. (1967). *The Medium is the Message*. London, UK: Allen Lane, Penguin.

<sup>445</sup> McKay, R. (2005). ‘*Atuatanga*: A Māori Theology and Spirituality.’ 59. In *Mai i Rangiatea Journal*. Rotorua, NZ. Pp. 59 – 74.

<sup>446</sup> McKay, 2005: 59.

<sup>447</sup> McKay, R. (2007a). *Wairuatanga* from a Māori Christian perspective. 2. An essay written in partial fulfilment of the requirements of *Te Tāhuhu Mātauranga Aotearoa, Te Whare Wānanga o Te Pihopatanga o Aotearoa*. 1-14.

<sup>448</sup> McKay, R. (2004). *Atuatanga*: A Māori Theology. A Paper that was written as an explanation for the revising of the Taapapa *Atuatanga* curriculum in 2004. 1.

done in other disciplines and fields of study. With this approach it is possible to lose sight of the whole and become fixated on the singularities. This approach is contrary to a traditional Māori world view and approach, which holds all the different and diverse elements in Creation together as a complex, interwoven, interconnected whole.

### *Ko te Atuatanga me te Wairuatanga – Te Atuatanga and Māori Spirituality*

In his writing, McKay uses *te kupu 'te Wairuatanga'* to refer to Māori spirituality. As pointed out in *Te Wāhanga Tuatahi* (Chapter One) *te Wairuatanga* can “be used generically to refer either to Māori or non-Māori spirituality, or both” and that to avoid confusion *te kupu 'te Wairua Māori'* would be used in this *whakapae*. In this *wāhanga*, however, *te kaituhi* has followed McKay and has used *te Wairuatanga* to mean Māori spirituality.

What is the difference between *te Atuatanga* and *te Wairuatanga*? We have yet to clarify our understanding of *te Atuatanga*. *Te Wairuatanga* also needs careful consideration. The word “*te Wairua*” may be translated as “spirit” and “-*tanga*” can be translated to mean “to study”. It may also be translated to mean: “all of those characteristics of the “spiritual” element of the universe, of life, and of existence. Thus, “*Wairuatanga*” may mean to “study the spiritual”, or it may mean “to seek to know, understand and engage with that which is spiritual”, or it may mean “all of those elements that comprise that which is spiritual”. If, as McKay argues, *te Atuatanga* is characterised and shaped by *te Wairuatanga* and if *te Atuatanga* may be understood to be *te rangahau whakapono Māori* (Māori theology), then *te rangahau whakapono Māori* must therefore be characterised and shaped by *te Wairuatanga*.

Consideration of McKay’s argument raises three issues that deserve comment. The first is: how is it that Māori are inherently spiritual? This is something that is often stated about

Māori because of their traditional holistic worldviews that are spiritually grounded<sup>449</sup> and requires consideration of *whakaaro Māori* (Māori thinking) on *te ira tangata* (the human element, human life) and *te iho tangata* (the nature of humanity, human ontology). The key response to this is that *whakapapa Māori* describes how humanity is descended from *te Atua*. *Hine-ahu-one* (the maiden made from clay) was created by *te Atua* from the red clay obtained from *te Kurawaka* (genitalia) of *Papatūānuku* (the primal mother and *te Atua* of matter and of the Earth). In the process of creating *Hine-ahu-one* each of *te Atua* gifted parts of the woman's body and, according to the *Io* traditions, *Io-matua* shared his inner-most being with her when he breathed into her and she came to life.<sup>450</sup> One of *te Atua*, *Tāne*, then co-habited with *Hine-ahu-one* and they had a daughter, *Hine-Tītama*, who was partly divine by virtue of her parentage and the gifts to her mother by *te Atua*. The *kōrero* (narrative, talk, discussion, myth) does not stop there for *Tāne* also co-habited with *Hine-Tītama* and they had children.<sup>451</sup> It was through the creation of *Hine-ahu-one* and consolidated through *Tāne's* procreation with these two *wāhine* (women) that *te ira tangata* and *te iho tangata* came about. Thus Māori are inherently spiritual.

Consideration of this issue is supported by other Māori creation *kōrero* that are commonly held by Māori *whānau*, *hapū* and *iwi* but do not mention *Io-matua-kore*. Instead they speak about *Ranginui* or *Rangi-a-Awatea* and *Papatūānuku* as the primal parents who were the beginning of *whakapapa* and the *kōrero* that gives flesh to the layers of existence/reality of the

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<sup>449</sup> Marsden, M. (2003) God, Man and Universe: A Māori View. In Royal, Charles T.K. (Ed.) *The Woven Universe: Selected Writings of Rev. Māori Marsden*. (2-23). Ōtaki, NZ: Te Wānanga o Raukawa and The Estate of Rev. M. Marsden. 2-3; \_\_\_\_ (2003). *Kaitiakitanga*. In Royal, Charles T.K. (Ed.) *The Woven Universe: Selected Writings of Rev. Māori Marsden*. (2-23). Ōtaki, NZ: Te Wānanga o Raukawa and The Estate of Rev. M. Marsden. 55-57; Irwin, J. (1984). *An Introduction to Māori Religion*. Bedford Park, SA, Australian: The Australian Association for the Study of Religions. 5-6;

<sup>450</sup> Buck, 1970 [1949]: 450-451.

<sup>451</sup> Buck, P. (Te Rangi Hīroa). (1970 [1949]). *The Coming of the Māori*. Wellington, NZ: Māori Purposes Funds Board and Whitcombe and Tombs. 449-453; Best, E. (1976 [1924]). *Māori Religion and Mythology – Part 1*. (Vol. 1). Wellington, NZ: Dominion Museum (Bulletin No. 10). 119-130; van Ballekom, M. and R. Harlow (1987). (Eds.). *Te Waiatātanga mai o te Atua: South Island Traditions recorded by Matiaha Tiramōrehu*. Christchurch, NZ: Dept. of Māori, University of Canterbury; Reilly, M.P. (2004). *Te Timatanga mai o Ngā Atua: Creation Narratives*. In T.M. Ka'ai et al (Eds.), *Ki te Whaiao: An Introduction to Māori Culture and Society*. (pp. 1-12). Auckland, NZ: Pearson Education NZ.

universe and humanity. In *Te Waipounamu* (The South Island) there are *Ngāi Tahu* myths that tell of *Tangaroa* being *Papatūānuku's* first husband, not *Raki* (a.k.a *Ranginui*), but *Raki* replaces *Tangaroa* when *Tangaroa* goes off on a journey and takes eons to return. *Papatūānuku* is also *Raki's* second wife.<sup>452</sup> While these *kōrero* differ from the *Io* accounts they nevertheless confirm the *whakapapa* of *te ira tangata* and *te iho tangata* and the inherent *te Wairuatanga* of *ngā tāngata* (humanity) but specifically of Māori.

The *whakapapa* Māori *kōrero* contrasts with the two Biblical myths of the creation of humanity in Genesis 1 and 2. One myth (Genesis 1) tells of *te Atua* creating the male and female together in *te Atua's* image. In the second myth (Genesis 2) *te Atua* created the male being from the dust and breathed into him and then proceeded to create the female being from part of the man's body. The Māori *kōrero* describes an intimate relationship involving sexual procreation between *te Atua* and their creation while in the Biblical myths the relationship is not sexually intimate yet does describe a spiritual connection – made in the image of *te Atua* and *te Atua* breathing into the male being. This connection is not as strong as having blood ties. According to the Māori *kōrero* the *whānaungatanga* (relationship, kinship, familial ties) between *te Atua* and *te ira tangata* is considerably closer than that in the Biblical myths.

The second issue is that, as noted in *te Wāhanga Tuatahi* (Chapter One), *te Wairuatanga* need not be Christian in intent and content: the Christian God, Jesus Christ and the Bible need not feature at all. It could be used in a discourse on any religion such as Hindu, Islam and Buddhism. It could also be used in relation to Māori religions that are rooted in *te Ao Māori* pre-1814 but continued after 1814 and remain separate from the settler denominations. In the later part of the twentieth century and also this century many Māori who believe the missionaries and the settler Churches helped to facilitate and justify *Pākehā* oppression and marginalisation of Māori tend to use *te Wairuatanga* to refer to traditional Māori religion that may have incorporated 'Christian' principles and values but has a parallel existence to

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<sup>452</sup> Van Ballekom and Harlow (1987): 2-3 (in *te Reo Māori*), 24-25 (in English); Reilly, 2004: 5-6.

Christianity. This is also relevant for followers of the Ratana and Ringatū Churches that many consider to be within the Christian umbrella.

It is perhaps understandable that McKay, who was raised a Mormon, converted to Anglicanism and knows Christianity well, assumes that *te Wairuatanga* refers exclusively to Christianity but this may not be so. In this *whakapae* it does and it has a very Anglican Māori face but even among Anglican Māori there is diversity in understanding and use of *te kupu*. This is especially so when it comes to seeking to understand the relationship between *te Atuatanga* and *te Wairuatanga*.

The third is that if *te Wairuatanga* characterises and gives shape to *te Atuatanga*, how does this happen if *te Atuatanga* is the source of *te Wairua* and, thus, *te Wairuatanga*. The *Io* traditions and Biblical myths of the creation of the universe tell of *te Atua* being the Creator of all things, including *te Wairua*. It is *te Atua* who gave *Te Orokohanga* (Creation) *te mauri* (life-giving force or energy), *te Wairua* and *te Wairuatanga*. Thus, it was *te Atua* who gave *te Wairua* its characteristics and *te mana* (power, authority). *Te Atua* uttered a *karakia* that went forth into *Te Kore* (space of potential beginning, Nothingness) and gave substance to *Te Orokohanga*. This tells us that *te Wairuatanga* is *te reo* (voice, utterances, breath) and *te hā* (voice, utterances, breath) of *te Atua* that carries *te mana* that gives substance to *ngā karakia* of *te Atua*. The substance is shaped by the content of *ngā karakia* which are *ngā whakaaro* (thoughts, thinking) of *te Atua*.

The *Ranginui* and *Papatūānuku* versions of *whakapapa* Māori and *te Orokohanga* complicate this issue. There was not one Creator but several. *Ranginui*, *Papatūānuku* and other primal *atua* existed before *te Orokohanga* and come to form part of *te Orokohanga*. It is not through *ngā karakia* that the animate and inanimate elements of *te Orokohanga* come into existence but by the existence and activities, often of a sexual nature, of *ngā atua*. These *atua* not only created elements, such as *Tāne* creating the trees and plant life, but they also copulated with female

personifications of the elements to produce off-spring that formed other elements of *te Orokohanga*. Where these female personifications came from is not always clear but *ngā atua* were able to procreate with them and the off-spring of these female personifications. The *kōrero* of the relationships between *ngā atua*; between *ngā atua* and their off-spring; between the off-spring of *ngā atua*; and between the off-spring and their descendants – including *ngā tāngata* - describe and explain how and why *te Orokohanga* is formed by layers of complex interconnections that were woven together and continue to evolve and weave together.<sup>453</sup>

#### *Ko te Atuatanga me te Rangahau Whakapono Karaitiana – Te Atuatanga and Christian Theology*

In a 2007 essay McKay says that “*Atuatanga* was coined by Anglican Māori as a replacement for the Pākehā word “theology”. He goes on to say, however, that “I favour the idea that *Atuatanga* is a Māori spirituality weaving a connection with Christian theology.”<sup>454</sup> Here McKay has noticeably broadened his thinking where he now understands *te Atuatanga* to be “...a Māori spirituality weaving a connection with Christian theology” (*te kaituhi’s* use of italics). He is now saying that *te Atuatanga* is more than a theoretical and cerebral activity but actually is Māori spirituality, and a Māori spirituality that is weaving a connection with Christian theology. This development is helpful provided that Māori spirituality is understood to include Māori culture, customs, religious beliefs and practices, as well as social, educational, political and economic structures and institutions. *Te Atuatanga* is more than a theology, or a range of theologies, being explored by Māori, *te Atuatanga* is a way of life.

McKay and this *whakapae* are in agreement that *te Atuatanga* characterises and is characterised by *te Wairuatanga*. However, the proverbial question of: “which came first, the chicken or the egg?” is relevant here. *Te Atuatanga* stresses the centrality of *te Atua*, whether one or many, to the beginning and the on-going “life” and vitality of the whole of Creation, including *te*

<sup>453</sup> Marsden, (2003a): 2-23; \_\_\_\_ (2003b): 24-53; Best, 1976 [1924]: 55-88; Grey, G. (1995 [1855]). *Polynesian Mythology and Māori Legends*. Hamilton, NZ: University of Waikato Library. Pp. 1-9; Buck, 1970 [1949]: 433-465;

<sup>454</sup> McKay, R. (2007b). The Five learning outcomes of the *Reader Atuatanga 401* (TMA-Advanced Atuatanga 401). 2. An essay submitted as partial fulfilment of the requirements for *Te Tāhuhu Mātauranga Aotearoa* of *Te Whare Wānanga o Te Pihopatanga o Aotearoa*. June 2007. 1-28.

*Wairuatanga*. *Te Atua* is responsible for the continuing interweaving of all those elements that comprise Creation including humanity. This *whakapae* will further address this question in *Wāhanga Tuaono* (Chapter Six).

*Ngā Tuhinga nā Māori Marsden – The Writings of Māori Marsden (1924-1993)*

*Ngā Kōreo o mua - Background*

The late Rev. Māori Marsden was an Anglican Māori priest, a *tohunga* and a scholar from *Te Taitokerau* (Northland). He grew up immersed in *Te Ao Māori* and was educated in two *Whare Wānanga* (Houses of Learning) of the North Auckland *iwi*. He has contributed *Wāhanga* to books on aspects of *Te Ao Māori*, submissions to Parliament on issues affecting Māori - especially the *iwi* of *Te Tai Tokerau* - as well as numerous articles and papers. Some of his work has been published posthumously by his grandnephew, Prof. Te Ahukaramū Charles Royal, in a book called *The Woven Universe*. Marsden died in 1993 but continues to have considerable influence on Māori thinking.

*Ko te Atuatanga te tihi o te maunga tino teitei – Te Atuatanga is the top of the highest mountain*

Marsden died three years before *te Atuatanga* was introduced as a discipline taught by *Te Whare Wānanga*. He used *te kupu*, however, in a paper he wrote for the Resource Management Law Reform project<sup>455</sup>, where he used *te Atuatanga* to name and describe the highest point of achievement of humanity. To Marsden this was the final transition stage in the evolution of humanity, where the human being transformed from the 'purely human' into '*atuatanga*' (divinity) and where the human 'conscious' transformed into the 'super-conscious'.<sup>456</sup>

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<sup>455</sup> Marsden, M. (2003b [1992]). The Natural World and Natural Resources: Māori Value Systems and Perspectives. In *The Woven Universe: Selected Writings by Rev. Māori Marsden*. Edited by Te Ahukaramū Charles Royal. 2003. Ōtaki, NZ: *Te Wānanga o Raukawa* and the Estate of Rev. Māori Marsden. 24–53. Royal explains that the Resource Management Reform was a project that was undertaken in the late 1980s early 1990s under the auspices of the Ministry for the Environment. See xviii of the Editor's Introduction.

<sup>456</sup> Marsden, 2003b: 50.



This is quite a different understanding of *te Atuatanga* to the previous descriptions that this *whakapae* has analysed. Marsden was a strong advocate of the *Io* tradition, a monotheistic religion that he believed Māori believed in and practiced in their everyday life prior to the arrival of the Pākehā. Although he believed that over centuries Māori had undergone social evolution as per the Darwinian social theory, he did not agree that Māori religion had evolved from pantheism to monotheism. He believed that Māori had always been monotheistic and would continue to be monotheistic. *Io-matua-kore* (*Io* the parentless) was one of the names of this *Atua*. Māori – in fact all of humanity – had the potential to become like Jesus Christ as he is found in the Christian Gospels where he attained a state of wholeness and ‘purity’. Marsden believed that this was a state of being that was “...evident in the lives of the saints and seers of various peoples and religions.”<sup>457</sup>

From his essay entitled ‘God, Man and Universe’<sup>458</sup>, Marsden would not have accepted *te Atuatanga* to be a Christian Māori theology if *te Atuatanga* was understood to be a theoretical and abstract exercise of the intellect. In his essay, Marsden says that:

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal. As a person brought up within the culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective...So I shall describe the religious, philosophical, and metaphysical attitudes upon which Māoritanga is based. While I will also do a formal analysis of some of the basic concepts out of which these attitudes arise, it is important to remember that Māoritanga is a thing of the heart rather than the head. For that reason analysis is necessary only to make explicit what the Māori understands implicitly in his daily living, feeling, acting and deciding.<sup>459</sup>

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<sup>457</sup> Marsden, 2003b: 50.

<sup>458</sup> Marsden, M. (2003a [1992]). Man, God and Universe. In *The Woven Universe: Selected Writings of Rev. Māori Marsden*. Edited by Te Ahukaramū Charles Royal. 2003. Masterton: The Estate of Rev. Māori Marsden. 2-23.

<sup>459</sup> Marsden, 2003a [1992]: 2.

This explanation of his approach to the world of the Māori is similar to the approach that Walters takes to *te Atuatanga* in that to be fruitful work, *te Atuatanga* must be more than an intellectual exercise: *te Atuatanga* must be holistic.

Like Dewes, Marsden did not question the relevance and validity of traditional pre-Christian Māori religion, nor that of post-Christian Māori religion. Both periods demonstrated Māori seeking to understand their world, their environment, their existence in a universe that was greater than the individual and Māori collectively as *whānau*, *hapū* and *iwi*. Many of the beliefs and practices of traditional Māori religion were challenged and changed by the arrival of the Christian but that did not change a Māori from being a Māori. The Gospel brought to an end many practices - and the beliefs that sustained those practices - such as inter-tribal warfare, cannibalism and slavery. But there were many more that the Gospel complemented or supplemented such as *whānaungatanga* (kinship, relationship(s)), *manaakitanga* (hospitality), and *kaitiakitanga* (guarding, protecting, and sustaining the universe and all of its resources).

*Ngā Tuhinga nā Calum Gilmore – The Writings of Calum Gilmore (1936-present)*

*Ngā Kōrero o mua - Background*

The Rev. Dr Thomas Calum Gilmore learned about *te Atuatanga* through his relationship with the Rt. Rev. Ben Te Hara (1932-present), who was then *Te Pīhopa ki Te Taitokerau* (1992-2001), and other Māori clergy from *Te Taitokerau*. *Pīhopa* Te Haara was responsible for establishing *Te Taapapa ki te Taitokerau* and recruiting tutors. He was deaconed in 1959 and priested in 1960. From 1959 to 1964 he was a curate in Papatoetoe and Dargaville where he encountered many Anglican Māori. From 1993-1997, during the time *Te Taapapa ki te Taitokerau* was established, Gilmore was the Director of Northern Ministry Training in the Diocese of Auckland. This role included participating in training Māori clergy in Northland. He had

also published work on the Gospel of Mark (1996) and the four Gospels of the New Testament (1999).

Gilmore is a retired *Pākehā* Anglican priest who had experience in working with Māori. He was therefore invited to be a tutor of *te Atuatanga* for *Te Taapapa ki te Taitokerau*. He taught three courses for *Te Poumanawa Mātauranga Aotearoa* (PMA) degree programme: two at Level 1 and one at Level 2. Gilmore compiled a resource book for the three courses and it is this material that this *whakapae* is analysing here. The material consists of notes that Gilmore wrote for his students. Unfortunately *te kaituhi* did not have Gilmore's lecture notes and a copy of the Course Reader.

*Ko te Atuatanga i te Tirohanga o te Pākehā – Te Atuatanga from the Perspective of a Pākehā*

Gilmore's approach and points of reference are very different to those of Walters, Dewes, McKay and Marsden. Gilmore is clearly working from a *Pākehā* world view. He presents a Euro-Western perspective supported by Euro-Western reference material. However, he does try to encourage his students to broaden their minds and to analyse the material and its relevance to *Te Ao Māori*, as well as draw on their own experiences and knowledge.

It is evident that Gilmore understood *te Atuatanga* to be theology from a *Pākehā* paradigm<sup>460</sup>. In *Te Atuatanga* 101 Module 1, for example, he looks at methodology and the 'proofs' of God's existence. In the assignment the students are asked to:

- (a) Explain the principles of Atuatanga in your own words.
- (b) Summarise the classical 'proofs' of Anslem and Aquinas. What do they prove?<sup>461</sup>

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<sup>460</sup> The referencing and material provided is all written by Europeans, British and North Americans.

<sup>461</sup> Gilmour, C. (2010 [1997]). *A Resource for Atuatanga 101, 102 & 201*. West Harbour, Auckland: Polygraphia Ltd. 7.

In *Te Atuatanga* 102 Module 1, Gilmore considers the principles and sources of *te Atuatanga* and says:

We need to remind ourselves at the start of this module of the principles and sources of our Atuatanga:

- Scripture, relating to Biblical Theology.
- Tradition, relating to Historical Theology.
- Reason, relating to Philosophical Theology.
- Experience, relating to Pastoral Theology.<sup>462</sup>

They are all traditional Euro-Western Protestant principles and sources. There is no mention of Māori principles and sources.

These are just two examples from Gilmore's resource book and while it is understandable that Gilmore would teach what he knows and knows well, there is a problem when the students are expected to reshape it so that it fits their paradigm. What is more concerning is that this is the approach that Māori have had to deal with since the arrival of Christianity: the missionaries presented Māori with their understanding of the Gospel and the Māori had to try to make sense of it. This approach intensified following the ascendancy of the Settler Church over the Māori churches, such as *Te Hāhi Mihinare* that was established by the Church Missionary Society (CMS) in 1814. The consequence of this was the marginalisation of Māori, *te Reo Māori*, *tikanga Māori* and the loss of many other *tāonga* (treasures). This is what *te Atuatanga* was intended to stop.

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<sup>462</sup> Gilmore 2010 [1997]: 8.

*Ngā Tuhinga nā Te Kanana Jacqueline (Jackie) Te Amo – The Writings of Canon Jacqueline (Jackie) Te Amo (1948-present)*

### *Ngā Kōrero o mua - Background*

Canon Jacqueline Te Amo was the Priest-in-Charge of the Anglican Māori *Rohe* of Wairoa, which is a region in *Te Hui Amorangi o Te Tairāwhiti* (the Anglican Māori regional diocese of *Te Tairāwhiti*). She is from Wairoa and is of *Ngāti Kahungunu*, *Rongomaiwahine* and *Ngāti Ruapani* descent. She is currently a student of *Te Whare Wānanga o Te Pihopatanga o Aotearoa*, where she is undertaking the *Tāhuhu Mātauranga Aotearoa* (TMAo)<sup>463</sup>. She has done a limited amount of teaching on *te Atuatanga*. Her contribution to the discussion on *te Atuatanga* in this *whakapae* is an essay she wrote in 2009 entitled: 'The meaning of Atuatanga and *te Atuatanga*'s place in describing Māori and other world views.'<sup>464</sup> Te Amo brings a breath of fresh air to *te Atuatanga* with her *Wāhine Māori* (Māori women) perspective and discourse.

### *He aha te mea nei ko te Atuatanga? – What is te Atuatanga?*

In her essay, Te Amo states that:

Atuatanga is basic to all our beliefs. It applies to our culture, to the language we use in our expressions of love and devotion. Atuatanga is shared in our homes, in our work, in our community, on our marae...Atuatanga in my opinion is about the transformation and the correlation of a culture that took the Christian message and immersed the message with a wairua Māori into their hearts and made it their own.

From this quotation it is evident that Te Amo considers *te Atuatanga* to be more than an abstract, theoretical hypothesis pursued by academics. While *te Atuatanga* requires intellectual, conscious processing, *te Atuatanga* is also a way of life. *Te Atuatanga* involves "all our beliefs" and, as Māori have taken the Christian message and immersed it into their

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<sup>463</sup> *Te Tāhuhu Mātauranga Aotearoa* (TMAo) is an NZQA accredited degree that is equivalent to a Master's degree.

<sup>464</sup> Te Amo, J. (2009). 'The meaning of Atuatanga and its place in describing Māori and other world views.' An essay submitted as part of the requirements for the completion of *Te Tāhuhu Mātauranga Aotearoa* (TMAo), *Te Whare Wānanga o Te Pihopatanga o Aotearoa*. 1.

*Wairua Māori*, they have transformed themselves and their culture. *Te Atuatanga* is a continuous process of transformation and the ontological state of being that results. The language of *te Atuatanga* is the language of love and devotion.

*Te Atuatanga* operates on the basis that all people have the freedom to make choices, including the freedom to choose who their God may be. Thus, while some Māori may choose the Christian God, others may choose *Io-matua-kore* and/or *Ranginui* and *Papatūānuku* and their seventy children including *Tawhirimātea*, *Tangaroa*, *Tane*, *Rongomātane*, and *Tūmatauenga*. Te Amo argues that as a “direct result of challenge and change, of revival and impact, Māori replaced ngā atua Māori with the preferred options revealed to them by the European missionaries. Many Māori sought freedom to follow a new life of personal and communal worship and praise in a new God.”<sup>465</sup>

According to Te Amo, however, the transformation that *te Atuatanga* inspires and precipitates involves pain and suffering as well as euphoria and celebration. Here she cites the history of the many endeavours by Māori to gain full acknowledgement and participation in the Church of England in New Zealand, and the pain and tears that they shed when they were repeatedly ignored. She also cites the history of the ignoble and abusive treatment the Bishops of Aotearoa suffered at the hands of the *Pākehā* bishops and the General Synod for fifty years – from 1928 to 1978 - as further evidence of the shame and suffering that are part of *te Atuatanga*. Te Amo, like numerous other Māori, including Anglican Māori, take the view that “We believe, know and affirm God as fellow sufferer and enabler...Jesus could relate to the down trodden and broken...Our ancestors saw the Christ as the liberator, the one who would set them free from oppression and liberate them from poverty and discrimination.”<sup>466</sup>

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<sup>465</sup> Te Amo, 2009: 5.

<sup>466</sup> Te Amo, 2009: 5.

Te Amo brings a *Wāhine Māori*<sup>467</sup> approach to *te Atuatanga*, contending that *te Atuatanga* is inclusive of women and men. She argues that in traditional Māori society the roles of men and women were formulated according to “the overarching principle of balance. Both men and women were essential to one another; they both formed part of the *whakapapa* (genealogy) that linked Māori people back to the beginning of the world.<sup>468</sup>” She cites biblical passages to support her argument, including Matthew 15: 21-28 where Jesus encounters a Canaanite woman who is determined that Jesus will heal her daughter and refuses to back down despite his challenges. As an *uri* (descendant) of Rongomaiwahine<sup>469</sup> and other Māori women leaders, as well as being a leader herself, Te Amo knows there is truth in her argument. Te Amo further believes that this balance changed with the advent of colonisation by the *Pākehā* missionaries and settlers who brought “multiple expressions of patriarchal domination.”<sup>470</sup>

Te Amo has had quite a struggle trying to hold herself together as a Māori and as a Christian. She grew up believing that they were mutually exclusive; that Christianity condemned most if not all that she knew of *Te Ao Māori*. Because she had to study and apply *te Atuatanga* in her

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<sup>467</sup> I have deliberately chosen to use *te kupu* ‘*Wāhine Māori*’ here rather than “feminism” or “feminist”. The socio-political term “feminist” does not sit well with many Māori women like Te Amo. While they are very pro-women they are not fervently anti-male as the feminist movement became in Aotearoa/New Zealand. Instead, they seek to free themselves and other Māori women and men from the paternalist, male chauvinist attitudes and practices that have been inculcated into Māori communities, and are masqueraded as being traditional Māori practices, by both Māori and *Pākehā* men and women. They also endeavour to transform Government and government departmental policies and practices. Their approach is to re-establish the balance between the roles of men and women; not to denigrate or exclude men but to work alongside them and to encourage them to take up the roles which they once filled but are now noticeably absent.

<sup>468</sup> Te Amo cites Mikaere, A. “The Balance destroyed: the consequences for Māori women of the colonisation of Tikanga Māori.” A Thesis written in fulfilment of the requirements for a M.A. University of Waikato. 1995.

<sup>469</sup> Rongomaiwahine was a *rangatira* (chief, leader of rank) by descent. Her people lived on Māhia Peninsular and inland from there. Her rank was such that all the first catches from the sea and the bush, as well as the first harvests from the land, were brought to her. Her second husband was the renowned Kahungunu and, through various lines of descent, they are the eponymous ancestors of *Ngāti Kahungunu* and *Ngāti Rongomaiwahine*. Their descendants married into the *rangatira* lines of *Te Whakatōhea*, *Te Aitanga-a-Māhaki*, *Rongowhakaata* and *Ngāi Tāmanuhiri* in Te Tairāwhiti, and, through Mahinerangi, *Ngāti Raukawa* and *Ngāti Maniapoto* of the Tainui Confederation.

<sup>470</sup> Te Amo, J. 2009. ‘The meaning of Atuatanga and its place in describing Māori and other world views.’ An essay submitted as part of the requirements for the completion of *Te Tāhuhu Mātauranga Aotearoa* (TMAo), *Te Whare Wānanga o Te Pihopatanga o Aotearoa*. 9.

papers for *Te Poumanawa Mātauranga Aotearoa* (PMAo) degree, as well as apply *te Atuatanga* in her work toward completing *Te Tāhuhu Mātauranga Aotearoa* (TMAo), she was challenged to learn more about *tikanga Māori me ōna tikanga*, as well as *mātauranga Māori*, *mōhiotanga Māori*, *māramatanga Māori* and *wānanga Māori* – but now it was with a change of attitude and in the belief that they are not condemned out right by the Christian God and Scripture.

*Ngā Tuhinga nā Te Kanana Eruera Potaka-Dewes – The Writings of the Late Canon Eruera Potaka-Dewes* (1939-2009)

### *Ngā kōrero o mua - Background*

The final collection of written material on *te Atuatanga* that this *whakapae* will analyse is the work of the late Canon Eru Potaka-Dewes. Dewes was from *Te Tairāwhiti* and identified closely with *Ngāti Porou*. He was the Director/Dean of *Te Atuatanga* Studies at *Te Taapapa ki te Manawa-o-te-Wheke* (The Seedbed of the Anglican Māori regional diocese of *Manawa-o-te-Wheke*) in Rotorua<sup>471</sup>. He was a Māori theologian, actor and political activist, who taught *Te Atuatanga*, *Te Kotahitanga* (unity, the Māori movement begun in the 1850's that tried to unify Māori to resist growing domination by the *Pākehā*<sup>472</sup>) and *Rangatiratanga* (sovereignty, chieftainship, self-determination, self-management, it “denotes the mana not only to possess what is yours, but to control and manage it in accordance with your own preferences”<sup>473</sup>) at both undergraduate and postgraduate levels. He taught these subjects with passion and insight. He was a person who firmly believed in the Christian Trinity and was passionate in his support of Māori *tino rangatiratanga* (Māori self-determination, Māori sovereignty).

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<sup>471</sup> *Te Taapapa ki te Manawa-o-te-Wheke* is one of four campuses of *Te Whare Wānanga o Te Pihopatanga o Aotearoa*. The others are located in Gisborne, Ōtaki and Tamaki Makaurau.

<sup>472</sup> Moorfield, J. (2005). *Te Aka: Māori-English, English-Māori Dictionary*. Auckland: Longman/Pearson Education New Zealand; See also Hill, R. (2004). *Kotahitanga*. Pp. 36-37. In *State Authority: Indigenous Autonomy: Crown-Māori Relations in New Zealand/Aotearoa 1900-1950*. Wellington: Victoria University Press; King, M. (2003). *The Penguin History of New Zealand Illustrated*. North Shore: Penguin Books. 285-286.

<sup>473</sup> Extract from the Waitangi Tribunal Report: Motunui-Waitara Report 1983; Cited in the Waitangi Tribunal Report on Ngawha Geothermal Resources, Chapter 5, 101.

<sup>474</sup> Extract from the Waitangi Tribunal Report: Motunui-Waitara Report 1983; Cited in the Waitangi Tribunal Report on Ngawha Geothermal Resources, Chapter 5, 101.



Theologically Dewes drew inspiration from Paul Tillich and Pierre Teilhard de Chardin, brought what he selected from them into his world, and turned it into what he believed to be *whakaaro Māori* (Māori thinking).

As with Walters, there is no evidence in the Dewes material that shows he knew and understood *te Atuatanga* prior to his being employed as a tutor and then Director of *Te Atuatanga* at *Te Taapapa ki te Manawa-o-te-Wheke*. Dewes immersed himself in *te Atuatanga* willingly, however, because *te Atuatanga* gave him a legitimate opportunity within the Church to expound his beliefs as an Anglican Māori. *Te Atuatanga* allowed him to incorporate his political activities in *Te Kotahitanga* and *Te Tino Rangatiratanga* movements. But, more importantly, *te Atuatanga* gave him the opportunities to encourage Māori of all ages to think about who they are as Māori, what they believed in and why they believed what they believed.

*Ko te Atuatanga he Rangahau Whakapono Māori o te Wetekina – Te Atuatanga a Māori Theology of Liberation.*

Dewes understood *te Atuatanga* to be a Māori theology of liberation, grounded in *Te Ao Māori*, and crucial to the continuing survival of Māori. This was because *te Atuatanga* was a key to the *mātauranga* (knowledge) continuum and he wanted Māori to not only access *mātauranga* (knowledge) but also to overcome obstacles that stopped them from doing so. His mission was to help them do so.

Dewes considered that *te Atuatanga* was not restricted to Māori in *te Atuatanga's* conceptual form but was an approach that could be adopted and adapted by other indigenous peoples who were developing their own understanding of the Christian God within their world and world views. He argued that *te Atuatanga* was “a new theological voice struggling to be

heard”<sup>474</sup> like theological voices of other indigenous peoples. This was because *te Atuatanga* “arises out of the very ground of one’s being, to use Tillich’s phrase.”<sup>475</sup>

As a Māori, however, the basis of *te Atuatanga* was the world of the Māori in Aotearoa/New Zealand, not the world of the Australian Aborigine or the Dakota Sioux. *Te Atuatanga* was theology that was “...based on Māori cultural experience...” but is not “... a Māorified version of English theology.”<sup>476</sup>

*Atuatanga* is tied to the land, its mountains, forests, waterways, the native birds, trees and flowers of *Tāne Mahuta*, the sea and all its resources of *Tangaroa*, of *Papatūānuku* – Earth Mother – and *Ranginui* – Sky Father. In other words, *Atuatanga* is indigenous theology, *tāngata whenua* theology, Māori theology uniquely crafted and takes its place alongside the carving-*whakairo*, ancient song-*moteatea* and historical narratives-*pūrakau*.

Having established the function of *te Atuatanga*, Dewes described the meaning of the term by breaking *te Atuatanga* down into three components: “A”, “tua” and “-tanga” where he translated “A” to mean “god or gods”; “tua” to mean “beyond, over there, everywhere, all in all”; and “-tanga” to mean “the study of”.<sup>477</sup> He, thus, rendered the term to mean: “...the study of God in time and space”<sup>478</sup> which is the meaning of *theology* when translated from the Greek: *theos* = god(s); *logos* = study, talk, word(s)<sup>479</sup>. The purpose and intention of *te Atuatanga* and theology would therefore appear to be the same. There was a major difference between them, however, and this was their respective starting points and the context in which they have their origins: *te Atuatanga* had a Māori world view as a starting point and the world of

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<sup>474</sup> Potaka-Dewes, E. (2006). *Atuatanga: A New Theological Voice*. A Paper presented to the Diocese of Waikato/Hui Amorangi ki te Manawa-o-te-Wheke Combined Ministry School, Karapiro. 28 – 30 October 2006. 3.

<sup>475</sup> Potaka-Dewes, 2006: 3.

<sup>476</sup> Potaka-Dewes, 2006: 3.

<sup>477</sup> Potaka-Dewes, 2006: 3.

<sup>478</sup> Potaka-Dewes, 2006: 3.

<sup>479</sup> McGrath, A.E. (1994). *Christian Theology: An Introduction*. Oxford: Blackwell Publishers. 117. See also McKay, R. (2004). *Atuatanga: A Māori Theology and Spirituality*. 59. in *Mai i Rangiatea Journal* 2004. Rotorua. 59-74.

the Māori in Aotearoa/New Zealand was *te Atuatanga*'s context; while theology had a Judeo-Greek world view as its starting point and its contexts were Europe, Britain, North America, and other parts of the world.

Dewes saw *te Atuatanga* as a liberation theology.<sup>480</sup> *Te Atuatanga* was liberating for Māori on two levels: first *te Atuatanga* was very similar in purpose and function to the liberation theologies that have arisen from Central and South America. *Te Atuatanga* was theology undertaken by the *Tāngata Whenua* (People of the land, Indigenous People, Natives) of Aotearoa/New Zealand for the *Tāngata Whenua* of Aotearoa/New Zealand who, like the *Tāngata Whenua* of Central and South America, have been dominated, oppressed and marginalised by people of other ethnicities, cultures, customs, beliefs and world views, collectively named *Pākehā* by Māori.<sup>481</sup> *Te Atuatanga* was an endeavour by *Tāngata Whenua* to break free of the bonds that have oppressed and marginalised them culturally, politically, socially, economically and spiritually.<sup>482</sup>

Secondly, *te Atuatanga* encouraged and enabled Māori to understand the traditional customs and protocols of their *tīpuna* as integral components of their Christian faith. Dewes states that *te Atuatanga*

...developed a process of self-discovery and self-realism in which students claim back the right to name things in the world around them. This right is based on a new awareness of the importance of *whakapapa*, *Te Reo Rangatira* and *ngā tikanga*....*Atuatanga* acts as a catalyst enabling students to affirm their *tikanga*, their *Māoritanga*. Students discover their identity, what it means to be Māori and to affirm their *wairua Māori*. Furthermore, students come to trust the process involved in *Atuatanga* to build a relevant, meaningful, Māori worldview.<sup>483</sup>

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<sup>480</sup> Potaka-Dewes, 2006: 3.

<sup>481</sup> Potaka-Dewes, E. (n.d). "Jesus Christ in Atuatanga." An Unpublished Paper. 1.

<sup>482</sup> Potaka-Dewes, n.d.: 1.

<sup>483</sup> Potaka-Dewes, n.d.: 1.

In his paper written in 2006 for the Diocese of Waikato/*Hui Amorangi ki te Manawa-o-te-Wheke* Combined Ministry School, Dewes argued that *te kākano* (the seed) for *te Atuatanga* was sown during the English Reformation that began with Henry VIII and set in concrete by Elizabeth I. The break with Rome was brought about by a decision by Henry to make the Church *in* England into the Church *of* England and turn it into a Church that embraced and embodied the English culture, customs and beliefs. This *kākano* was brought to Aotearoa/New Zealand and planted here by the Anglican missionaries, clergy and laity who came from England.<sup>484</sup> In 1857 the Church *in* England became the Church *of* England in Aotearoa/New Zealand. It became more grounded in this part of the world, however, when in 1978 Anglican Māori and *Te Pihopa o Aotearoa* were accepted as separate yet integral parts of the Church of England in New Zealand and when it became the Anglican Church in Aotearoa, New Zealand and Polynesia in 1992.

This is an interesting interpretation of the history of the Anglican Church. Dewes' evident acceptance that the Church of England and its missionaries who came to Aotearoa/New Zealand were part of the origins of *te Atuatanga* is fascinating given that he was deeply involved in *Te Kotahitanga* (The Māori Unity) and the *Tino Rangatiratanga* (Māori self-determination, Māori sovereignty) movements. These two movements tried to unite Māori to further Māori self-determination and Māori social, political, economic and educational development in resistance to *Pākehā* hegemony. Dewes was also immersed in *Te Reo Māori me ōna tikanga* and *te Wairua Māori* (Māori spirituality) where he was a fervent exponent of the *Io* traditions. What Dewes is doing, however, is naming and making two important historical claims for *te Atuatanga*: first that *te Atuatanga* is deeply rooted in *Te Ao Māori* and second *te Atuatanga* is authentically Anglican and, perhaps, authentically Christian. *Te Atuatanga* makes the Church *of* England the Anglican Church *in* Aotearoa on Māori terms.

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<sup>484</sup> Potaka-Dewes, n.d.: 4.

His insights on the English Reformation provide an explanation as to why *te Atuatanga*, as a concept arose in Anglican Māori theological circles and not in the theological circles of other denominations. The Anglican ethos, derived from the English Reformation in the 16<sup>th</sup> and 17<sup>th</sup> centuries, ensured that worship would be conducted in the local vernacular; that the Bible would be available in the language of the local people; and that the laity would participate in the governance of the church and Bible reading.<sup>485</sup> Whether other Māori scholars of *te Atuatanga* would agree with Dewes has yet to be determined given that, according to the *whakatauki* (proverb) “*E kore ahau e ngaro te kākano i ruia mai i Rangiatea*” (I shall never be lost the seed that was sown from Rangiatea.), the *kākano* for *te Atuatanga* was brought to Aotearoa by the *tīpuna* of the Māori who came from Rangiatea (the ancient and sacred homelands of the Māori).

Later in the same paper, however, Dewes appears to contradict himself when he goes on to affirm that *te kākano* of *te Atuatanga* comes from Rangiatea.<sup>486</sup> While this may seem to be a contradiction, it is possible that he was trying to explain a number of things. Firstly, that while *te Atuatanga* is rooted in *Te Ao Māori*, *te Atuatanga* has *purapura* (vines, offshoots) that stretch back into the history of the Anglican Church and that history is long and significant. Secondly, in drawing the ancient histories of the Church of England and of Rangiatea together, Dewes is saying that *te Atuatanga* endeavours to bring together the two spiritual homes of Anglican Māori: England and Rangiatea.

Thirdly, *te Atuatanga* is inclusive of Christian theology but is not limited to it in that it is *Te Ao Māori* that has formed the seedbed into which *te kākano* from England was planted and which has provided the protection, the food, fertiliser and nurturing of that *kākano*. Fourthly, as *Te Ao Māori* was well grounded in Aotearoa/New Zealand long before the arrival of *te kākano* from England, it is right that *te tāngata whenua* of Aotearoa/New Zealand should seek to

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<sup>485</sup> Avis, P. (2010 [2008]). *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*. London: T & T Clark. 42.

<sup>486</sup> Avis, 2010 [2008]: 2.

learn, understand and interpret that *kākano* and its *purapura* for themselves, and for other peoples who may want to learn and understand what Māori have done since the arrival of the Christian Gospel.

### *Te Whakarāpopotonga - Summary*

The six writers presented in this *Wāhanga* provide six different approaches to *te Atuatanga*. Marsden considered the term to be the name of the highest state of being that humanity could attain, a state of perfection and sainthood. There was an arduous journey to get there, however, and for Māori this involved building an understanding of their Christian faith from within their *tikanga*, using tools provided by the *Pākehā* but firmly rooted in *te Ao Māori*. Marsden did not hesitate to use *Pākehā* tools, including their epistemology and Greek philosophy. The basis of his thinking, however, was his deep knowledge and understanding of *te Ao Māori*. From his writings it is possible to extrapolate that *te Atuatanga* embraces more than theology but every aspect of the universe: the whole fabric of the woven universe.

Walters used the term to mean “religiousness” and argued that *te Atuatanga* could be used by any cultural group seeking to know and understand their religion and culture of the past, present and future, including their practices and ways of doing things. Dewes agreed with Walters that *te Atuatanga* is a methodology that could be used by other cultural groups but for Māori *te Atuatanga* is grounded in *ngā tikanga Māori* (Māori culture, Māori way of doing things and living life), *te Kaupapa Māori* (Māori philosophy), *ngā uara Māori* (Māori values and principles) and *Te Reo Māori me ōna tikanga* (Māori language and its practices).

Dewes was more ready than Walters, however, to explore all the roots of Māori religious beliefs and, like Marsden, was prepared to accept the *Io* traditions as being a genuine part of those beliefs. Irrespective of whether they were post-Christian constructs, as Walters argued, the traditions were widely held by Māori across Aotearoa. They therefore ought to be

considered; not in order to dismiss them but to understand them in light of their theology and interpretation of Scripture. For Dewes *te Atuatanga* is a Māori theology of liberation, allowing Māori to explore their faith from their context and world view.

Both McKay and Te Amo learned about *te Atuatanga* through the courses they undertook at *Te Whare Wānanga*. *Te Atuatanga* challenged both of them as they had come from strong religious backgrounds that denied the validity and, for them, the reality of Māori religious traditions. Both agree with Dewes, that *te Atuatanga* is a Māori theology: while *te Atuatanga* is rooted in *te Wairuatanga* or *Wairua Māori*, *te Atuatanga* is a Māori methodology for doing Christian theology that is Māori in flavour and substance, whatever that may mean. The starting point for McKay is *te Paipera Tapu*, the Māori version of the Bible. The starting point for Te Amo is the Bible, that is the English version of the Bible.

Gilmore provided another perspective on *te Atuatanga*. His approach was to try to help his students, mostly Māori, to understand their faith as Māori using *Pākehā* texts and theological writings to do so. He tried to demonstrate that it is possible to explore *te ao Māori* and *te Atuatanga* using tools that had been developed by *Pākehā* and drawing on *Pākehā* knowledge and understanding of the Christian God and Christianity. While this approach is helpful, the task of applying the tools and of translating and interpreting the *Pākehā* knowledge and understanding into *mātauranga Māori*, *mōhiotanga Māori*, *māramatanga Māori* and *wānanga* still had to be done by his Māori students: he could not do that with them or for them. In doing this, Gilmore's students also had to decide which tools and knowledge were relevant to them as Māori.

From the work of these six writers the question as to whether *te Atuatanga* is a Māori theology only or whether *te Atuatanga* embraces every aspect of existence is not answered consummately. Marsden's point that the "route to Māoritanga through abstract interpretation

is a dead end”<sup>487</sup>, is a point that both Walters and Dewes would support. Dewes, McKay and Te Amo consider *te Atuatanga* to be a Christian Māori theology, which gives Māori the freedom to think for themselves and not be bound by *Pākehā* doctrines and theological traditions. For five of the writers, *te Atuatanga* has to be grounded in *te Ao Māori* that incorporates *tikanga Māori*, *te reo Māori me ōna tikanga*, *kaupapa Māori*, *whakaaro Māori*, *mātauranga Māori*, *mōhiotanga Māori* and *māramatanga Māori* however *whānau*, *hapū* and *iwi* know and understand these *tāonga* to be. *Te Atuatanga* approaches Christianity from out of a Māori world view. Gilmore, however, would take the more traditional *Pākehā* approach of these *tāonga* being replaced by Christianity.

In different ways all six writers inform the argument of this *whakapae*, that *te Atuatanga* is more than a Māori theology. Marsden and Walters would agree with this *whakapae*. Dewes, Gilmour, McKay and Te Amo consider *te Atuatanga* to be a Christian Māori theology. This *whakapae* would agree that *te Atuatanga* includes Christian Māori theology and would encourage McKay and Te Amo to push further into developing their Christian Māori theology. Like Marsden and Walters, however, this *whakapae* argues that *te Atuatanga* is more than a Christian Māori theology. It is the contention of this *whakapae* that *te Atuatanga* provides an umbrella for all fields and disciplines. This will be explored further as this *whakapae* develops.

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<sup>487</sup> Marsden, M. 1992. ‘God, Man and Universe: A Māori View.’ 117. In *Te Ao Hurihuri: Aspects of Māoritanga*. Edited by Michael King. Auckland: Reed Books. 117-137. It is also published in *The Woven Universe: Selected Writings of Rev. Māori Marsden*. Edited by Te Ahukaramū Charles Royal. 2003. Masterton, NZ: The Estate of Rev. Māori Marsden. 2-23



## *Te Wāhanga Tuarima - Chapter Five*

*Me pehea te KMR me te IPA i whakamahia? – How were KMR and IPA applied?*

*Nā, anō te pai, anō te ahua eka o te nohoanga o ngā teina me ngā tuakana  
i runga i te whakaaro kotahi. (Waiata 133:1) <sup>488</sup>*

### *Te Whakatūwheratanga - Introduction*

This *Wāhanga* (Chapter) will explain how *ngā mahi raranga* (the weaving) of *te tukutuku* was undertaken in accordance with the processes and requirements of *Kaupapa Māori Research* (KMR) and *Interpretive Phenomenological Analysis* (IPA). While *Wāhanga Tuatoru* (Chapter Three) explained the theories of KMR and IPA this *Wāhanga* deals with how they were actually applied in this *whakapae* (thesis) with regard to *ngā uiuitanga* (interviews). This is so in order to demonstrate how the requirements of KMR and IPA were met. This *Wāhanga* will therefore begin with a description of the background to *ngā uiuitanga*. It will then describe the background of *te kaituhi* in order to make explicit the *tirohanga o te ao* (worldview) that he brought to the project and, more importantly, to the analysis of *ngā uiuitanga*. Following that it will explain how KMR and IPA were employed. This *Wāhanga* will not analyse the eight *uiuitanga* that were randomly selected for analysis for this *whakapae*, that will happen in the next *Wāhanga*.

### *Te Timatanga o Ngā Whakaaro – The Thinking Begins*

#### *Ka whakatō te kākano – The seed is planted*

The seed for undertaking a project of this nature began to grow in 1998, during the Hikoi of Hope.<sup>489</sup> One of the issues that arose was the continuing relevance of the Churches, especially

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<sup>488</sup> Translation: How good and precious it is when people dwell in unity. Psalm 133:1.

the Anglican Church/*Te Hāhi Mihinare*, in this country as a new millennium drew near. The Hikoi was seen as an example of the Churches providing a prophetic voice at a time when there were great needs in the communities that they served. The question was: could or would the Churches be able – or even want to – to sustain that voice. At the 150<sup>th</sup> celebrations of the signing of *te Tiriti o Waitangi*, held at Waitangi in 1990, the Rt. Rev. Whakahuihui Vercoe had told Queen Elizabeth II and her entourage, which included the Government of New Zealand, that they had marginalised Māori in their own country. In 1998, the idea for a *Hikoi* was introduced to the General Synod/*Te Hāhi Mihinare* by *Tikanga Māori* and, out of all the bishops in the Anglican Church/*Te Hāhi Mihinare*, Bishop Whakahuihui was the only one to personally commit considerable time, energy and the resources of *Te Pīhopatanga* to *Te Hikoi* because of the needs of Māori.

As noted in *te Wāhanga Tuatahi* (Chapter One) one of the educational branches of *te Pīhopatanga*, *Te Whare Wānanga*, had created a field of study called *te Atuatanga*. At that time *te Atuatanga* was taught as being *te rangahau whakapono* (theology) by Māori for Māori within the context of Aotearoa. This was very innovative because it gave Māori permission to think about their faith as Māori. Further, they were encouraged to think about their faith as Māori from within their various and diverse contexts.

*Te Atuatanga* appeared to be the answer to the question on how could the Churches, in particular *Te Pīhopatanga o Aotearoa* and its five *Hui Amorangi*, continue to be relevant in the

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<sup>489</sup> In May 1998 the General Synod/*Te Hīnota Whānui* of the Anglican Church in Aotearoa, New Zealand and Polynesia instigated and led the Hikoi of Hope but was soon joined by all the main denominations and other churches. The Hikoi took place in September 1998 and was a march to raise the awareness of the government and the people of New Zealand to the hardships that people were experiencing as a result of the many and diverse economic and social changes that had happened in this country since 1984. This march had a number of strands so that the whole of the country could be involved. In *Te Waipounamu* there were two strands, one started on Rakiura (Stewart Island) and the other began at Jacksons Bay on the West Coast. Both converged at Waikawa (Picton) before crossing over to *Te Whanganui-a-Tara* (Wellington) to gather with the North Island marchers at Parliament on 1 October 1998. The writer of this *whakapae* was involved in organising the Hikoi at the national, regional and local levels and led the marchers on Rakiura (Stewart Island) and from Bluff to *Te Whanganui-a-Tara* (Wellington).

new millennium. The problem was that no one had clarified what *te Atuatanga* meant, nor what it involved. Further questions arose such as: is *te Atuatanga* *te Rangahau Whakapono Horopaki* (Contextual theology)? or a form of *te Rangahau Whakapono Horopaki*? Is it theology at all? Or is it a new religion that incorporates Christian beliefs into traditional Māori religious beliefs and practices? Tutors of *te Atuatanga* at the five *Taapapa* had differing thoughts. Bishop Muru Walters in *Te Hui Amorangi o Te Upoko-o-te-Ika* provided leadership in trying to clarify what *te Atuatanga* was but his thinking was different to that of the late Canon Eru Potaka-Dewes who incorporated *ngā korero o ngā tīpuna* (the oral traditions of Māori ancestors) into his classes at *Te Taapapa ki te Manawa-o-te-Wheke*. *Te Wāhanga Tuawhā* (Chapter Four) provides an analysis of their material and that of others who have taught *te Atuatanga*.

The *kaupapa* (topic) in the original *te kaupapa kōrero* (proposal) for consideration by the University of Canterbury was “Aotearoa: continuing colonization by Western theology. Issues affecting Māori participation in the development of Contextual theology in Aotearoa.” This topic reflected how *te Atuatanga* was perceived in 2000 and in 2001. At that time *te Atuatanga* was understood by the majority of tutors in *Te Whare Wānanga* as a Māori form of *te Rangahau Whakapono Horopaki*. In 2007 the topic was changed to “A History of Māori Religion: A Study of Spiritual Origins and Adaptation.” following a change in Primary Supervisor. This change reflected a complete shift away from *te Atuatanga* to exploring Māori religion, whatever that might have been to what it had become, particularly following the advent of Christianity in Aotearoa/New Zealand.

However, the topic was changed again in 2008 following another change in Primary and Associate Supervisors. This time it went back to focussing on *te Atuatanga* and became: “*Te Atuatanga – Māori Theology: its origin, evolution and relevance for today.*” The new title for this project, and the new topic of this *whakapae* reflected the evolution of the thinking of *te kaituhi* over the twelve years that he has explored what *te Atuatanga* is. This was the result of reflecting on the people he encountered and *ngā uiuitanga* in 2001-2002, discussions with his

students and graduates of the *Poumanawa* and *Tāhuhu* degrees, and the material he had read and analysed.

*He aha te tirohanga o te ao o te Kaituhi o te whakapae nei? – What is the worldview of the Writer of this thesis?*

*Te kaituhi* of this *whakapae* was helped by friends and colleagues to obtain material and to access participants for the interviews that form part of this *whakapae*. His *whakapapa*, which may be found in the *Tūwheratanga* (Prologue) of this *whakapae*, provides evidence of his being Māori from Aotearoa/New Zealand. He has been involved in *Tikanga Māori* (the Māori Section) of the Anglican Church/*Te Hāhi Mihingare* since 1980, becoming a *kaikarakia* (Layreader) in the Diocese of Wellington in 1981. He was made *he rīkona* (a deacon) in 1990 while he was a student at the College of St John the Evangelist (aka St John's College), the Anglican Theological College in Auckland. In 1991 he was ordained *he pirihi* (a priest) in St Mary's Church in Tikitiki on the East Coast and has worked in a range of positions within *te Pīhopatanga* since then. He has a M.A. in History and Politics from Waikato University and a Bachelor of Theology from the Melbourne College of Divinity. In 1991 he wrote a Research essay entitled 'Developing a Māori Understanding of the Christian God: Must the Christian God remain Pākehā' in which he argued that the Christian God could be Māori.

In 1998 *te kaituhi* was teaching into programmes of *te Atuatanga* at two of the *Taapapa* (*Te Taapapa ki te Waipounamu* and *Te Taapapa ki te Upoko-o-te-Ika*) where he had students experiencing significant changes to their faith as they underwent major paradigm shifts. For some of the *kuia* (elderly women) and *kaumātua* (elderly men), however, this was a very traumatic experience and it took them time to adjust. For all of those who persevered, however, the outcome was exciting and liberating. Since then he has taught into programmes of *te Atuatanga* for the *Poumanawa Mātauranga o Aotearoa* (an equivalent Bachelors' degree) and the *Tāhuhu Mātauranga o Aotearoa* (an equivalent Masters' degree) offered by *Te Whare Wānanga* at the *Taapapa ki te Manawa-o-te-Wheke* and the *Taapapa ki te Upoko-o-te-Ika*.

In his ministry and teaching *te kaituhi* has endeavoured to assist Māori to discover themselves as Māori children of God whether or not they belong to *Te Pihopatanga* or are *ngā Karaitiana Māori* (Christian Māori). This is an on-going process where he sees himself as a teacher who facilitates and mentors rather than a banker of knowledge. He sees this approach as reflecting the Christ of *Ngā Rongopai* (the four Gospels) in *Te Paipera Tapu* (the Bible) who challenged his audiences to re-view their world and the ways that they saw and treated themselves, and how they related to the world and to other people.

*Me pehea ngā Kaupapa o te Rangahau Kaupapa Māori i whakamahia? – How were the Principles of Kaupapa Māori Research applied?*

*Tino Rangatiratanga – Self-determination, sovereignty, independence*

In the history of the Anglican Church/*Te Hāhi Mihinare*, Māori have tried to assert their political, social, economic and spiritual *tino rangatiratanga* (self-determination, Māori sovereignty, Māori independence) in various ways since 1814. They have had varying successes over the years but progress has been very slow. The passing of the Anglican Church of the Province of New Zealand's revised constitution in 1992 created the opportunity for major change. *Tikanga Māori* (the Māori Section) of the Anglican Church/*Te Hāhi Mihinare* was recognised as an equal partner in the political and social spheres but only as a partial partner in the economic and spiritual spheres.

The establishment of *Te Whare Wānanga* in 1995-96 was an assertion by *te Pihopatanga* of its *tino rangatiratanga* to provide theological education and training to all those who belonged to, or wished to associate themselves with *te Pihopatanga* and its mission and ministry to Māori. As a field of study and as an education programme, *te Atuatanga* was created by *Te Whare Wānanga* as part of its *tino rangatiratanga* and to challenge, teach, and assist Māori to know and understand their *tino rangatiratanga* as Christian Māori. In doing this, *Te Whare Wānanga*

was privileging *ngā tirohanga o te Ao Māori* (Māori worldviews), *te Tikanga Māori* (Māori culture), *Te Reo Māori* (the Māori language), and *ngā Mātauranga Māori* (Māori Knowledge).

#### *Ko te Ariā o te Whakapapa – The Concept of Whakapapa*

*Te ariā* of *te whakapapa* is important in the approach and processes that this project undertook, particularly in regard to the interviews. *Te whakapapa* is about the existence of many and diverse levels of existence and reality and *te kaituhi* had to operate at many and difference levels of reality in undertaking the research for this *whakapae*. For example the University of Canterbury, as a tertiary educational institution, operates with several different structures and a large number of levels. Each structure has its own policies and protocols depending on whether it involves teaching faculty and/or administration staff and/or students. All of these different structures, policies, procedures etc. are what comprise *te whakapapa* and *te whakapapa* is the glue that holds them all together. *Te whakapapa* is what linked *te kaituhi*, the four Primary Supervisors and the two Assistant Supervisors that he worked during the ten years that it has taken to complete this *whakapae*.

It is *whakapapa* that tied *te kaituhi* to the Anglican Church/*Te Hāhi Mihinare*, *te Pīhopatanga o Aotearoa*, *te Hui Amorangi o Te Waipounamu*, and *te Whare Wānanga*, with their structures and protocols. *Whakapapa* operated on a professional level as a priest relating to *Pākehā* and Māori bishops, fellow clergy and lay people, and on a personal level as a person relating to *whānaunga* (close and extended relatives), to colleagues and to friends. This project was helped by the fact that *te kaituhi* is a senior priest in *te Pīhopatanga* and is widely known. All the participants from *te Pīhopatanga* were Māori clergy and the majority of them already knew *te kaituhi* and trusted him. What also helped was that some of the bishops had provided *te kaituhi* with a list of possible participants in their *Hui Amorangi* and two of those bishops had contacted each potential participant to seek their agreement to their name going on that list. This was especially important in *te Hui Amorangi o Te Taitokerau* and *te Hui*

*Amorangi o te Manawa-o-te-Wheke* as *te kaituhi* did not know all the names on the lists provided to him, nor was he always familiar with the landscape.

*Whakapapa* created and ensured links that connect *te kaituhi* to Māori clergy and laity in other denominations and Churches who agreed to participate in *ngā hui kanohi-ki-te-kanohi*. Being a Māori and a senior priest in *te Pīhopatanga* helped with arranging a meeting with the Moderator of *Te Aka Puaho* (Presbyterian Māori Synod), Mrs Mona Rini, to discuss the project and to seek her agreement to meet with some of the clergy in *Te Aka Puaho*. Mrs Rini kindly assisted *te kaituhi* to meet with some of the Māori Presbyterian clergy, all of whom agreed to participate in the project. Being a friend of the Tumuaki of *Te Taha Māori* (the Māori Section of the Methodist Church), the Rev. Diana Tana, meant that it was possible to meet with her and to discuss the situation of Māori clergy in *Te Taha Māori*. Because the Ringatū Church does not have a *Tūmuaki* or Head of Church, *te kaituhi* contacted Ringatū clergy he knew and invited them to participate, which they did. Sadly it was not possible to contact the Head of the Ratana Church, which was vacant for part of the time that *ngā hui kanohi-ki-te-kanohi* for this project were happening, and consequently it was not possible to include clergy from the Ratana Church in the project.

Finally, *whakapapa* linked *te kaituhi* to *ngā whānau*, *ngā hapū* and *ngā iwi* that he has ties to by descent and to *ngā hapū* and *ngā iwi* where there are no blood ties except through *te toto o te Karaiti* (the blood of Christ). These links were important concerning ‘insider – outsider’ issues which were considered at the beginning of the project and as sessions with participants proceeded. In those areas where *te kaituhi* had *ngā whānau* and *ngā hapū* connections he had no difficulties making contact with potential participants and arranging to meet with them. It was not possible to meet with one potential participant, unfortunately, but that was due to flooding in the area where the person lived. *Te kaituhi* did not experience any problems in those areas where he did not have *ngā whānau* and *ngā hapū* connections either. In both situations, however, *te kaituhi* found that participants were sharing knowledge about people

and places that he did not know much about. This required him to do further research to better understand their *korero* (discussion, comments, reflections, observations).

### *Te Reo Māori – The Māori Language*

Both English and *te Reo Māori* have been used throughout this project. The assumption was made that because *ngā tirohanga o te Ao* (world views) are embedded in a person's first language, most of the participants would prefer to use *te Reo Māori*. All participants were therefore informed that they could use *te Reo Māori* only or they could use both *te Reo* and English if they preferred. Most of them decided to use both languages, although English was the preferred language. However, the opening and closing *karakia* and *mihimihi* were all in *te Reo Māori*.

### *Te Tikanga Māori – Māori Culture*

KMR expects that *te tikanga Māori* will be privileged and this project has done this. *Te tikanga Māori* calls on *te kaituhi* to acknowledge all those who died prior to the commencement of the project and those who died as this project has been in progress. This project has been underway for nearly eleven years and some of the participants have died. Their stories have been recorded and it is a privilege to work with them as the work to complete this *whakapae* draws to an end. However, they will not be forgotten. Part of the rationale for interviewing 48 participants was to ensure that they and their stories were not lost. The majority of them agreed that the recordings of their interviews can go into the archives of their respective denomination. Only one wanted the interview to be returned to the *whānau* when *te kaituhi* had finished telling her story. The recordings of the Ringatū clergy, however, will be returned to their *whānau* when *te kaituhi* has finished with them and their stories told. *E ngā amorangi i whakaae ki te tautoko te mahi nei engari i mate i mua i te mutunga, haere atu i tēnei Ao: haere, haere, haere! Tū tonu ngā mahara!* (To those spiritual leaders who agreed to support this project but died before its completion, go on your journey from this world: farewell! You will always be remembered!)



It was a given that all the participants would be Māori and deserved to be treated with respect. *Kaua e takahi te mana a te tangata!* (Don't trample on, or undermine a person's dignity or authority) is a guiding principle from tikanga Māori and KMR. *Te kaituhi* wanted to establish and maintain *whānaungatanga* with all those participating in the project after the project had finished. Because there were so many of them this has not been totally successful. Also, it has not been possible to make return visits to participants due to other commitments but mainly due to lack of funds.

As the project progressed, it became abundantly clear that it would not be possible to include in this *whakapae* all the participants and use all the material gathered. A decision had to be made on what to include and what to put to the side for later work. This was not an easy task and *te kaituhi* has continued to feel stressed about it. In the end *te kaituhi* decided that for this *whakapae* the focus would be on eight Māori Anglican clergy. All the other participants will be included in other work that honours them and their stories.

Other aspects of *tikanga Māori*, such as having *te karakia* and *te mihi mihi* at the beginning and end of sessions with participants, were maintained. *Te kaituhi* experienced amazing *manaaki* from all the participants and tried to reciprocate. *Kai* (food) was provided at various times during *nga uiuitanga*. As *te kaituhi* was *te manuhiri* (visitor), this was normally organised by a member of the participant's *whānau*. Regretfully, the scholarship that *te kaituhi* was on in 2002 ran out and it became increasingly difficult for *te kaituhi* to give *he koha*. He is grateful to the participants for their *aroha*, *manaaki* and understanding. *Tino whakamā te kaituhi nei!* (The writer is very humbled!) However, *te kaituhi* has used the knowledge and understanding he gained from the interviews to guide his teaching and his contributions to the Church as part of his *koha* to all those who participated. The completion of this *whakapae* is another way of returning the *aroha* and *manaaki* he received to the participants and their *whānau*.

### *He Rōpū Tohutohu – An Advisory Group*

*Whakapapa* was important in establishing *he Rōpū Tohutohu* (an Advisory Group). *Te Rōpū Tohutohu* would be necessary for support and advice at a personal level and for the project. After consulting with senior clergy of *te Pīhopatanga*, including some of the bishops, *te kaituhi* approached *Te Waka Mātauranga* to be *te Rōpū Tohutohu* for the project. He presented them with the draft proposal and described the approach he proposed to take. They were also provided with the draft questionnaire that would be used in the informal interviews. *Te Waka Mātauranga* immediately agreed that the project would be of benefit to *te Pīhopatanga* and *te Whare Wānanga* and, after some discussion, it agreed to be *te Rōpū Tohutohu*. Members of *Te Waka Mātauranga* provided *te kaituhi* with comments on the proposal and the questionnaire and individuals also offered to provide *te kaituhi* with personal support should the need arise.

Over the years *te kaituhi* has reported to *Te Waka Mātauranga* on progress of the project. This was important as the topics for the project changed. The change of topic that was proposed in 2007, “A History of Māori Religion: A Study of Spiritual Origins and Adaptation”, was not supported unanimously. This led to discussions between the Primary Supervisor and *te kaituhi* that eventually led to a change of Primary Supervisors. Members of *Te Waka Mātauranga* are all the bishops in *Te Pīhopatanga* plus a clergy and lay representative from each of the five Hui Amorangi. Membership of this body has changed over the years but the support has continued.

*Ngā mahi hei whakatinana ngā uiuitanga - Developing the interviews*

*Ko te Kaupapa Kōrero - The Proposal*

As noted earlier in this *Wāhanga*, over the course of this project there have been a total of four proposals presented to the university with two being presented prior to the commencement of the *uiuitanga* (interviews). The original proposal was written in 2000 following meetings with Dr Ueantabo Neemia-McKenzie, Director of the MacMillan Brown Pacific Studies Centre, and Roger Maaka, Head of the Māori Studies Department. At that time the topic was 'Aotearoa: continuing colonization by western theology: Issues affecting Māori participation in the development of *te Rangahau Whakapono Horopaki* (Contextual theology) in Aotearoa'. Neemia-McKenzie would be the Primary Supervisor and Dr Michael Grimshaw, from Religious Studies Department, would be the Assistant Supervisor. When Neemia-McKenzie left the university in 2001 Ms Te Rita Papesch, Head of the Māori Studies Department, agreed to be Primary Supervisor and Grimshaw continued as Assistant Supervisor. The topic continued as originally proposed but a new proposal was presented to Papesch and Grimshaw. An application, accompanied by a questionnaire (See Appendix III) and a draft letter (See Appendix II) that would be sent to potential participants, was also submitted to the University of Canterbury's Human Ethics Committee. This application was approved in 2001.

*Ngā Pātai - The Questionnaire*

When this project began in 2000, the aim was to interview as many Māori clergy as possible and gain an insight into their understanding of theology, *te Rangahau Whakapono Horopaki* and *te Atuatanga*. It was also proposed to try to gain from them possible models for doing theology and *te Rangahau Whakapono Horopaki* that might assist with the development of *te Atuatanga* which, at that time, was understood by *te kaituhi* of this project and *whakapae* to be

Māori doing theology in the *horopaki* (context) of Aotearoa/New Zealand. A questionnaire was therefore developed and a draft covering letter to each potential participant was written to accompany it. (See Appendices II & III)

It needs to be remembered that the Questionnaire was developed in 2001 and used in late 2001-02. At that time the general understanding of *te Atuatanga* was in a state of flux although it was thought to be some form of theology, probably *te Rangahau Whakapono Horopaki*. The questions in the questionnaire reflect this probability even though the intention was to try to develop a clearer conceptual understanding of what it might in fact be. Since 2002 there has been further thinking on *te Atuatanga* but this does not negate the importance of the interviews and the value of their content. This is largely because, as *te Wāhanga Tuatahi* (Chapter One) explains, there is still a lack of clarity about what *te Atuatanga* is. The material gathered in the interviews is still relevant and the perspectives of the participants are still pertinent.

#### *Ngā Uiuuitanga - Semi-informal interviews*

*Tikanga Māori* determined that the interviews with each of the participants would be semi-formal. It was hoped that this would encourage the participant and *te kaituhi* to be relaxed and to get to know one another. It was also hoped that it would encourage participants to feel free to talk about whatever they felt comfortable saying and not feel constricted. The questions that had been approved by Canterbury University's Human Ethics Committee, however, formed a framework for the dialogue. Participants were also invited to have members of their *whānau* present should they wish. A small number did but the majority of them opted not to.

*Te kaituhi* reflected on the first interview in order to improve on the approach and to ensure consistency of the dialogue in order to achieve the necessary outcomes. This continued after

every interview. The *kaituhi* arranged for the first group of participants to be friends and colleagues and they were invited to give feedback on how the interviews went for them and to suggest improvements. For example, because it was considered that the wording of the questionnaire could not be changed, having gone through the official process, *te kaituhi* would need to translate them into Te Reo Māori and also to be able to explain them in Te Reo Māori should it be necessary to help participants understand the questions.

The letter inviting potential participants included a consent form which set out their rights concerning their participation in the project (see Appendix II). Each participant was reminded of their rights before each interview began and, for some, at the end of the interview to ensure that each one fully understood what they were agreeing to, how the information they were sharing would be treated by *te kaituhi* and what would eventually become of the *ngā korero* (the discussions, dialogues). They were invited to complete the consent form and these have been retained by *te kaituhi*.

### *Te Whakarāpopotonga – The Summary*

This *Wāhanga* is short in comparison to other *Wāhanga* and that is because it is intended to provide an overview of the processes that were employed to prepare the way for *ngā hui kanohi-ki-te-kanohi* with the participants. Given that forty-eight *ngā hui kanohi-ki-te-kanohi* were able to be conducted during 2001-02, the processes achieved what they were intended to and *te kaituhi* was able to gather valuable and important material.

## *Te Wāhanga Tuaono – Chapter Six*

### *Te Tātaritanga o Ngā Uiuitanga: The Analysis of the Interviews*

<sup>1</sup> *I te timatanga te Kupu, i te Atua te Kupu, ko te Atua anō te Kupu.*

<sup>2</sup> *I te Atua anō tēnei Kupu i te timatanga.*

<sup>3</sup> *Nāna ngā mea katoa i hanga; kahore hoki tētahi mea i kore te hanga e ia o ngā mea i hanga.*

<sup>4</sup> *I a ia te ora; ko te ora te mārama mō ngā tāngata.*

*(Hoani 1: 1 – 4)<sup>490</sup>*

#### *Ko te Whakatuwheratanga – Introduction*

*Te Wāhanga Tuarima* (Chapter Five) outlined the way that KMR and IPA were applied in planning, organising and conducting *ngā uiuitanga*, as well as *te tātaritanga* (the analysis) of the material. This *Wāhanga* will describe and discuss four *kaupapa-nui* (main themes) and twelve *kaupapa-iti* (sub-themes) that were identified as a result of *te tātaritanga*. *Ngā kaupapa-iti* help clarify the *kaupapa-nui*. This *Wāhanga* is structured in line with *Te Rārangi Whakarāpopotonga o Te Rangahau ine Kouna* (Summary Table of the Qualitative Research) on page 202 of this *Wāhanga*. Each of the *kaupapa-nui* heads a *wāhanga* (section) that includes the *kaupapa-iti* that are relevant to it. The *kaupapa-nui* will be discussed first, followed by a discussion of the *kaupapa-iti*. While each *wāhanga* will include quotations from *ngā uiuitanga*, the discussion will inevitably reflect what *te kaituhi* understands the participants to mean as a result of his interpretation of their dialogue. The anonymity and confidentiality of all the participants will be maintained. *Te Wāhanga* will conclude with a discussion and summary of the material presented in the *Wāhanga*.

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<sup>490</sup> <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not anything made that was made.

<sup>4</sup>In him was life; and the life was the light of men. (John 1: 1 – 4)

**Table 1**

*Te Rārangi Whakarāpopotonga o Te Rangahau ine Kounga - Summary Table of the Qualitative Research*

<i>Ngā Kaupapa-nui/Main Themes</i>	<i>Ngā Kaupapa-iti/Sub Themes</i>
Describing <i>Te Atuatanga</i>	<p><i>Te Atuatanga</i> is thinking different from Euro-Western theologians</p> <p><i>Te Atuatanga</i> requires Māori participants and participation</p> <p><i>Te Atuatanga</i> is more than theology, including contextual theology</p> <p><i>Te Atuatanga</i> is about <i>whakapapa</i> and <i>whānaungatanga</i>: connections, stories and experience</p>
What <i>Te Atuatanga</i> is about...	<p>Everyday living</p> <p><i>Whakapono</i> (faith)</p> <p>Gender roles of women and men</p> <p>Social justice and restorative justice</p>
<i>Te Atuatanga</i> aims to...	<p>Tell the stories of the history of the Church in Aotearoa/New Zealand</p> <p>Seek to immerse <i>te Karaiti</i> (Christ) in <i>ngā puna o te ao Māori</i> (the well-springs of the Māori world)</p> <p>Take the tools of the <i>Pākehā</i> and use them to ensure Māori cultural survival</p>
<i>Te Atuatanga</i> is dynamic and on-going	An on-going discovery.

## *Ngā Whakaaturanga o te Atuatanga - Descriptions of Atuatanga*

*He tangata kii tahi.*<sup>491</sup>

### *Ko te whakatūwheratanga wāhanga – Section Introduction*

The word ‘description’ has a number of meanings including account, explanation, sketch, and narrative. It does not mean ‘definition’. The decision to use ‘descriptions’ and not ‘definitions’ in the first *kaupapa-nui* was because all of the participants described what they thought *te Atuatanga* to be or involved rather than attempted to define it. This was partly because they were still trying to clarify their thoughts on *te Atuatanga* and partly because to define it may have limited its scope and they were not in a position to do that. All of them considered that more work needed to be done to clarify *te Atuatanga* and its application.

There is an overlap in the participants’ thoughts and some of the material presented under the four *kaupapa-nui* reflect this. To a certain extent this was inevitable given that *te tātaritanga* focussed on what the participants understood and thought about *te Atuatanga*, which was only a part of the *kōrero* and with some participants it was a small part of it. Each *kaupapa-nui* is a building block leading to the construction of an understanding of what *te Atuatanga* is and what it may mean for *te Pīhopatanga o Aotearoa* and *te Māoritanga*.

*Ko te Atuatanga he mea rerekē ki te Rangahau Whakapono Euro-Western - Atuatanga is different to Euro-Western theology*

PA4 spoke about the history of the *Te Hāhi Mihinare* in Aotearoa/New Zealand. He considered that until the 1990s the *Te Hāhi Mihinare* in Aotearoa/New Zealand, including

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<sup>491</sup> This can be translated in two ways. First, it may be translated as “A person speaks once.” This may be taken to mean that the person is so well respected that he/she does not need to say much or repeat himself/herself for others to listen to what has been said. (See <http://www.maori.cl/Proverbs.htm>) Second, it may be translated as “A person of a single word” and may be understood to refer to a person “whose word may always be accepted, one whose statements are consistent, a person who is not two-faced.” (See Mead, Hirini Moko and Neil Grove (2004 [2001]), *Ngā Pēpeha a ngā Tīpuna: The Sayings of the Ancestors*. Wellington, NZ: Victoria University Press. 120.)



many Māori, had either been ignorant of indigenous Māori theology or had been reluctant to accept and acknowledge it. However, he also believed that in fact there had been many Māori clergy and laity who had engaged in thinking through their *whakapono* (faith, beliefs) as Māori.

*I think now, today, if you asked me who had been the major theologian who I think about today and who would perhaps provide me with an insight into the way that God is talking to me, and the way that I should use my experiences to understand God or life experiences I think Piripi Taumata-a-kura<sup>492</sup>, without doubt, is the major theological thinker to my mind. I've got no doubt about it. Because he was one of those theologians who provided a solution: provided an insight.*

PA4 expressed concern about how the history of *Te Hāhi Mihinare* in Aotearoa/New Zealand had been recorded and that the biased accounts and misinformation needed to be corrected. He believes that there is a 'secret history' that needs to be told and that could be a task that *Atuatanga* could tackle.

*They say that the missionaries brought God to the Māori basically as a means for divesting them of their lands. This is critical of the missionary. And I listen to the stories being told in defence of government action and I never hear anything good about God in it. God is out of the picture as far as Māori are concerned. I see essays written by priests in Taapapa<sup>493</sup>, when they get onto things like the Treaty and Christianity it is almost an imposed Pākehā thing. I think the context of God, the context of the church's*

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<sup>492</sup> Piripi Taumata-a-kura was a Ngāti Porou captive taken north by Ngā Puhi in 1823 from the Waiapu area of the East Coast of Aotearoa/New Zealand. In the Bay of Islands he learned to read and write at the Mission School in Waimate. In 1833 he was able to return to Ngāti Porou and became a leader among his people. He was instrumental in bringing the Christian faith to his people before the arrival of the Pākehā missionaries, who arrived in 1840. See Booth, K. (Ed.). (1996). *For All The Saints: A Resource for the Commemorations of the Calendar*. Hastings, N.Z.: The Anglican Church in Aotearoa, New Zealand and Polynesia. 168-171. Taumata-a-kura was a disciple of Henry and William Williams which probably meant that his theology was low-church evangelical Anglican that was based in Scripture. At Whakawhitirā, a small settlement just outside Ruatoria on the East Coast of the North Island, there is a church that was built to honour Taumata-a-kura. On one of the inside walls of the church is a *whakapapa* of most of the Ngāti Porou male Anglican clergy who had followed on from Taumata-a-kura. It is believed that they had carried Taumata-a-kura's theology down to when the church was opened in 1994.

<sup>493</sup> The Tāpapa/Taapapa are the four campus sites of Te Whare Wānanga o Te Pihopatanga o Aotearoa. They are located in Rotorua, Gisborne, Ōtaki and Auckland.

*experience in Aotearoa needs to be spoken about. It's a secret history. The church doesn't talk about it. The church hardly knows it.*

*Ko te Atuatanga he mea nā te Māori mā te Māori - Atuatanga requires Māori participants and participation*

All of the participants agreed that Māori should be responsible for developing *te Atuatanga* and that Māori should be encouraged and nurtured into doing *te Atuatanga*. PA4 explained it as follows:

*It may be just a fancy form of process [but] if you are dealing with a Māori context then one of the things that you have to have are Māori. I mean, you can't have a Pākehā describing Māori because they're actually Pākehā describing Māori, that's all they are. So, if you want to look at a Māori context maybe, you have to have Māori. And if you want to teach that context then Māori have to teach Māori because probably in the final analysis your research will reveal to you one of the key elements in any understanding of God from a Māori context has got to be the way that Māori have mediated, within their own experience, their knowledge of Pākehā: the language that they use and the way they look at Barth or the way that they are attracted to Cone's Black Theology.*

*Ko te Atuatanga he mea nui ake ki theology - Atuatanga is more than theology*

All but one of the participants had encountered the term *te Atuatanga* but they were all developing an understanding of it. The one participant who had not heard the term before, PA5, had not been involved in *te Whare Wānanga* or any of its four *Tāpapa*. Although he had been retired as a stipended priest for some years PA5 had continued to participate in *karakia* (worship, services) and in community affairs.

As with all of the participants who had received some form of formal theological training, PA5 had an understanding of theology. That training had been Eurocentric and dominated by text books that were sourced from Europe and North America. Despite this, however, he had continued to think as a Māori. Consequently, he had taught and preached Māori

theology first as a deacon and then as priest. During the *uiuitanga* he asserted that his theology was “practical theology” and “practical Christianity” because he was Māori.

*There is lots of theology in our taha Māori. Because of what I have experienced as a Māori from my old people. The practical Christianity side. I saw my old people. As soon as they came into a house they'd say, “Haere mai ki te kapu tī! Haere mai!” Now, this is Christianity in practice. “Never mind, stay here the night! Noho mai tātou i te pō!” Now, that is Christianity in action, theology in action, theology in action!*

From their comments it was evident that all the other participants agree with PA5's comments on theology. They certainly believed that a Māori understanding of theology is not the same as Euro-Western understanding of it. They knew this from what they had been taught at the theological institutes they had attended and the training they had received in the field. From their perspective *te Atuatanga* ought to be: “Christianity in action and theology in action”.

Their collective view was that *te Atuatanga* cannot be the same as theology. *Te Atuatanga* might include the sort of intellectual exercises undertaken by academics or religious people but it must not be limited to that. They appreciated the Euro-Western historical approach to theology of creating and developing theoretical abstractions of *te Atua* but considered that for them, as Māori, it was too restrictive and, even worse, it placed limitations on *te Atua*. PA2 put it this way:

*Well, to me theology is a simple thing. It's simple! Theology is relationship. It's a relationship between ourselves and God, between God and us, and between ourselves... But it still comes down to relationships in terms of everyday living. And if we're not happy between ourselves then we're not going to be happy in any other relationship.*

PA3 strongly believed that as humanity is created in the image of *te Atua*, *te Atua* must therefore dwell within everyone. Theology is the process used by people to get to know and understand their *Atua* who dwells within. Theology is not a study of *te Atua* as an external object.

*[What] I understand by theology is really not a study of God but getting to know the God within you - connecting. Understanding that image that he said he had to create. I think there's a difference by studying it and getting to know it.*

Another participant, PA6, put it this way:

*So all these early influences that impacted on my life have brought me to a point where I said previously "Kei roto i a tātou te Atua, kei roto i a tātou!" Each one has that seed that is indwelling in us, and our task in life is to nourish that seed.*

For PA6 the seed is *te Atua*. For both PA3 and PA6, *te Atua* dwells within 'tātou' (all of us). The way to get to know *te Atua* who dwells within is by being in a relationship with *te Atua* within. As that relationship grows so too does the person's knowledge and understanding of *te Atua*.

*Ko te Atuatanga e pā ana ki te whakapono me te whānaungatanga - Atuatanga is about connections, stories and experience*

PA1 was one of the participants who linked *te Atuatanga* with *whakapapa* and *whānaungatanga*:

*Part of the ideas and thinking that is coming out of Atuatanga, which is totally different from theology in the sense of how an institution like St John's would teach it and that's because of whakapapa, whakapapa in terms of theology. And in terms of doing theology is that whānaungatanga is the basis and the basis of that whānaungatanga is whakapapa.*

By this PA1 considered that *te Atuatanga* ought to be based on the concepts and perceptions that he believed formed the foundations of Māori worldviews. He identified these to be *whānaungatanga* and *whakapapa*. This again, emphasised the importance of relationships and the interconnectedness of *te Atua* with *ngā tāngata* (humanity, people). PA1 recognised the complexity of the relationship between *te Atua* and *ngā tāngata*, and also among *ngā tāngata*. However, for him the relationships were not confined to *te Atua* and *ngā tāngata* but extended to *te Atua* and *te Katoa* (the whole of creation, the universe), where *whakapapa* has its beginning.

PA1 had been raised with a traditional understanding of the concepts of *whānaungatanga* and *whakapapa*. Both concepts are not only about genealogical relationships, but also the numerous and diverse layers or levels of knowledge, meaning and being that are interwoven by *mauri*. (*Mauri* is an energy which binds and animates all things in the physical world<sup>494</sup>). In 1990 PA1 and *te kaituhi* had attended a lecture at St John's College by Bishop Whakahuihui Vercoe in which Vercoe supported the perspective taken by PA1:

And so, Creation, as far as the Māori was concerned, started with this void called Kore, which has a parallel to the story of Genesis: In the beginning God's Spirit moved over chaos. The Māori never called it chaos; they called it Te Kore – the void, the nothingness, where there was nothing. And yet from that nothingness began the genealogy of Māoridom.<sup>495</sup>

PA1, PA3 and PA6 had similar thoughts on *ngā tāngata* not only being created in the image of *te Atua* but also being descendants of the same *Atua*. In fact, they consider the traditional Māori *pūrākau* (narrative(s), myth(s), account(s)) and the biblical *pūrākau* of how *ngā tāngata* came into existence as pointing to the same origin: *te Atua*. PA1 says:

*Atuatanga, using whakapapa, starts with the idea, with the notion that you are of the line of the Atuatanga. In fact, there are actually counselling models that say that you are unique, that you are from God.*

They did not see any conflict or contradiction between the traditional Māori *pūrākau* of creation and the Biblical *pūrākau*. In the Māori *pūrākau* *ngā tāngata* are descended from *Hineahu-one*, the created *wahine* (woman, female), and *Tāne-nui-a-rangi*. In the biblical *pūrākau*, in Genesis 1 and 2, Adam and Eve are created by *Te Atua*. One *pūrākau* was composed by the *tīpuna* (ancestors) of the Jews and the other by the *tīpuna* of the Māori but in both *pūrākau* the same *te Atua* was involved. Both sources were accounts of how *ngā tāngata* came into

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<sup>494</sup> Royal, T. A. C. (2009). 'Te Ao Mārama – the natural world - Mana, tapu and mauri'. *Te Ara - the Encyclopedia of New Zealand*, 5. Retrieved from <http://www.TeAra.govt.nz/en/te-ao-marama-the-natural-world/5>; Barlow, C. (1994). *Tikanga Whakaaro: Key Concepts in Maori Culture* (Revised Edition ed.). Oxford, U.K.: Oxford University Press. Pp. 82-83.

<sup>495</sup> Vercoe, Rt Rev. Whakahuihui (1991). Spirituality from a Māori Perspective. An unpublished lecture given at St John's Theological College.

existence. They also provide an explanation as to why *ngā tāngata* have a relationship with *te Atua* that differs from all other elements of creation, animate and inanimate, seen and unseen.

It is interesting how the participants were able to accept that their *Atua* is a global *Atua*: they worship and serve the same *te Atua* of *Te Paipera Tapu* that other Christian peoples worship and serve across the world. They were comfortable with variations of *te Orokohanga* (Creation) because other *whānau*, *hapū* and *iwi* had *pūrākau* that differed from theirs yet they worshipped and served the same *Atua* and were descended from the same *Atua*. The fact that there were variations of *ngā pūrākau* made no difference so long as the peoples to whom the different *pūrākau* belonged decided that *te Atua* they worship and serve is the same *Atua* as that of *ngā Karaitiana Māori* and other Christian peoples. Like Māori, other Indigenous Peoples had *pūrākau* that spoke of a multitude of *atua* but when they had encountered *te Atua* of the Bible they had decided to either replace their traditional *atua* with this *Atua* or to place this *Atua* at the head of them. They had retained their *pūrākau*, however, because they recorded their *whakapapa* (history, identity and culture.).

*Whakapapa* also referred to the faith and ministry that the participants inherited from their *tīpuna* and/or close relatives including their parents and grandparents. Six of the eight had close relatives who had been *kaikarakia* (layreaders, lay ministers) or ordained priests, ministers or pastors in one of the mainstream denominations, the Ringatū Church and the Church of the Latter Day Saints. All of them had been raised in *he whānau* that were fervent in their faith. PA5 explained this as follows:

*Now all these, all my preaching and everything have something to do with what I learnt as a child from my old people. They taught me a lot and I still hold to a lot of the taha Māori things that I learnt. I can't forget them because it was rooted deeply in me when I was a child. I know there's a lot of things that I was taught, some of the things I was taught as a child concerning faith. Some of my views have changed a bit but when you*

*have a look it is the same theology just looked at in a different perspective, in a different way.*

All of the participants had been raised with *he whānau* that had *ngā whānaunga* (relatives) who belonged to different denominations and churches. *Te whānaungatanga* held *te whānau* together and influenced the openness that Māori had to ecumenism and living with people of other beliefs. All of them had attended services with *ngā whānaunga* who belonged to other denominations and churches and their *whānaunga* had attended theirs. PA5 stated that:

*During my ministry I have fitted in with the Ratana Church, with the Roman Catholic Church, with all our churches because I think that was part of that love, theology and that was something I was brought up with when I was a child.*

However, some *whānau* had experienced problems. PA5 provided an explanation for this development:

*“I often hear people say: I am Mormon! I’m Anglican! I’m a Ratana! I’m a Methodist! When I hear this I feel quite sad because to me this speaks of the disunity in the body of Christ. When you say: “I am Mormon! I’m an Anglican! I’m a Ratana! It puts you in your own little section, your own little corner. There are two things in life that I see: one is called Christianity, one is called Churchianity. Christianity brings people together in love. Churchianity keeps you in your own little space. Christianity joins people together, brings people together and makes you see the other fellow with two eyes. Churchianity separates you and makes you look at the other fellow with one eye.” I gave them a talk on Christianity and Churchianity and how our family was split.*

All of the participants recognised that there were theological and ecclesiastical differences between denominations and other churches – they certainly identified themselves as Anglican Māori clergy and could explain why. They believed, however, that *te Atuatanga* could help to work through these denominational divisions or, as PA5 named it, Churchianity. In bringing *ngā tikanga Māori* together, for example *ngā mātāpono* (principles, maxims) and *ngā uara* (values), and *te Tikanga Rongopai* (*ngā mātāpono* and *ngā uara*) found in the four New Testament Gospels) *te Atuatanga* could challenge denominations and other

churches to consider and perhaps change their theological and ecclesiastical teachings and practices of exclusion and [self-]righteousness. While the Mormon, Ratana and Ringatū Churches are not regarded as being *Karaitiana* by denominations and *te hunga Karaitiana*, *te Atuatanga* points to the crucial *mātāpono* and *uara* of *Karaitianatanga* (such as *whānaungatanga*, *manaakitanga* and *aroha*) that all people have received – been gifted – from *te Atua* through *Ihu Karaiti* (Jesus Christ) and are therefore bound together by *whakapapa*.

All of the participants named people who had influenced their spiritual journey and described how this had occurred. PA7 described the influence of his grandfather on the growth of his *whakapono* as follows:

*[My grandfather] was very involved in whakapapa and those sorts of relationships. He sang the songs but he was also very devout in his faith of being Anglican. So the two things sort of melded in him and he could move from one to the other quite easily.*

When he finished training for ordination at one of the Anglican theological institutes, PA7 returned to his grandfather to learn about the *Paipera Tapu* (Holy Bible in *te Reo Māori*), *Te Rawiri* (the Māori translation of the 1662 Book of Common Prayer) and *Ngā Moteatea* (traditional songs).

*I was able to read these things and ask questions of my grandfather: why do they say this? Why do they say that? And he was explaining it and suddenly I fully realised what theology was. You know, there was a Pākehā method and there was a Māori one and he was talking about the wairua, te whakapapa, te whānaungatanga, te manaakitanga, te reme o te aroha. He was able to tell me what these songs and what these words were able to do. So I made a connection just before my ordination.*

*Whakapapa* and *whānaungatanga* were strong bonds that supported and sustained all of the participants. If these two concepts are to form even a part of the foundation of *Atuatanga*, clearly there is a considerable amount of thinking, research and work to be done.



## *Ko te Atuatanga e pā ana ki ... - Atuatanga is about...*

*Whāia te mātauranga hei oranga mō koutou.*<sup>496</sup>

### *Ko te whakatūwheratanga wāhanga – Section Introduction*

In this *wāhanga* the comments were selected because they speak of some of the issues that *te Atuatanga* may deal with. The first *kaupapa-iti*, for example, is *te Atuatanga is about everyday living*. This is because all of the participants considered that *te Atuatanga* should not only speak to anything that affects people's daily lives spiritually, theologically, biblically, pastorally, experientially etc. but it should also be something that is lived daily. In effect *te Atuatanga* should not only talk about a living faith but also be a living faith, being lived by those who profess a faith. *Te Atuatanga* is the Gospel faith as Māori understand it.

It is for this reason the second *kaupapa-iti* is *te whakapono* (faith) and part of this *kaupapa-iti* notes that all of the participants have found difficulty holding their *whakapono* in *te Atua* of *te Whakapono Karaitiana* (the Christian Faith) together with their being Māori. In essence, this *kaupapa-iti* confirms that while having a belief in *te Atua Karaitiana* (the Christian God) may involve many things alien to *te Ao Māori* the participants are determined to hold them together not only for their own sake but also for generations to come. For the majority of the participants they and other *Karaitiana Māori* (Christian Māori) must do this themselves: *Pākehā* cannot do this for them. This does not mean that *te Atua Karaitiana* is less important to them than *te Ao Māori*: *te Ao Māori* is the world that they live in and *te Atua Karaitiana* enables, encourages, challenges, teaches and guides them in their daily lives.

The other two *kaupapa-iti* are issues that are more specific to the daily lives of Māori and are examples of what *te Atuatanga* could address. The role of female and male and social justice

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<sup>496</sup> 'Seek after learning for the sake of your wellbeing.' In Mead, Hirini Moko and Neil Grove (2001), *Ngā Pēpeha a ngā Tipuna: The Sayings of the Ancestors*. Wellington, N.Z.: Victoria University Press. P. 422.

and restorative justice are areas of keen interest and concern to Māori. If *te Atuatanga* was to address issues like these then *Te Pīhopatanga o Aotearoa* might be seen to be actively concerned about, and seriously seeking to find or assist in finding solutions to, the present social and economic conditions that Māori are living in and are experiencing in their daily lives.

*Ko te Atuatanga e pā ana ki te koiora ana i a rā, i a rā – Atuatanga is about everyday living*

All of the participants considered that *te Atuatanga* was about everyday living. While Scripture might influence people's perceptions and approaches to issues and situations that might arise every day, past experiences and what had been learned in the past usually came immediately to the fore. This was the same concerning theology, which may arise after the issue or situation has been lived and there is time to reflect back. PA2 put it this way:

*It's a way of living it rather than doing it. People know me for who I am. I don't think I need to try and do anything other than be who I am. I don't always start with Scripture, I'm sorry to say. In some cases I have done that and it's worked well. I know people who can quote Scripture left, right and centre, off-hand. And they can tie it into the different situations. And I don't mind that. I'd do the same thing if I could. But, rather than tie it to special parts of the Bible I like to look at it in the context of the overall purpose of the Bible: what is it saying to me? And what is the message there? ... But in life situations I fall back a lot on what I've experienced... It's true! I tend to rely more on what I've experienced with God through all sorts of things.*

Like other participants, PA5 had observed his old people and the way they had conducted their lives. He often stated in the interview that they lived their theology as practical theology and they lived what they had learned from Scripture as an integral part of their dealings with the world and with other people:

*I learnt a lot from the old people but it was practical Christianity. I saw them share what they had: share their kai, share their food, and share it well. And I saw them, my grandmother and grandfather and their family on my mother's side, they used to plant acres and acres and the whole district came and they helped. When the harvest came: "Here, you take a couple of bags of potatoes." Now that is sharing. This is the sort of*

*theology that I have been practicing all these years. If you can't practice what you preach sometimes, well what's the use?*

For *te Atuatanga*, everyday living means that *te Atuatanga* is contextual and being contextual means that *te Atuatanga* is relevant to the world in which people live. PA7 has an interesting take on this in that he considers that people of other ethnicities and cultures are equally affected by the context in which they live as Māori are in the context of Aotearoa/New Zealand. As well as for Māori, *te Atuatanga* may apply to *Pākehā* and/or be applied by those *Pākehā* who choose to be involved in *te Atuatanga* or, as he says, will listen.

*My understanding of being contextual is actually to be relevant to the world in which you now live and work. It hasn't got anything to do with being Māori or being Pākehā or Chinese. It's actually the impinging of the world we live in on your own personal experiences, of your own understanding, of your own philosophy. You are actually doing it within the context of your world rather than somebody else's. So it would be different from a conception of a theologian in Germany, in Thailand... it will be different from Australia. But to be a really New Zealand sort of contextual - for me that's it - that includes both Māori and Pākehā and everybody else who will listen in that case.*

*Ko te Atuatanga e pā ana ki te Whakapono - Atuatanga is about Faith*

As already noted in this *Wāhanga*, all of the participants considered theology and doing theology, including theology as contextual theology, as being a necessary task but they nevertheless regarded it as secondary to *te whakapono* being lived daily. PA4 described it as follows:

*Well, again, I don't know whether the theology I do every day is a given, given that it is a transaction with faith. I think that faith is something that I do every day and theology is just a spin off when one needs an explanation for it. But I think it's faith.*

All of the participants indicated that they had had to struggle at times in their lives to hold their *whakapono* in *te Karaiti* together with their being Māori. For all of them it was essential to

be Māori and *Karaitiana* but how they did this and how they rationalised it differed. For example, PA3 chose to separate *te Karaiti* from *te Karaitianatanga*:

*I don't marry Christian with Jesus. I marry Christian with the Apostles and all of them. Because Jesus didn't start Christianity, he was a Jew right to the end. A Jew! That's how I marry it! I shall be a Māori 'til death! I'm not a Christian as such...But it's Christ within this Māori!*

There are two main points that PA3 was making here. First, for PA3 the fact that Jesus was a Jew and remained a Jew was important because it meant that being a Māori was acceptable. It meant that PA3 did not need to become a brown skinned *Pākehā*. The second is the distinction made between *Ihu Karaiti* and the religious movement and religious institutions that really began after the death, resurrection and ascension of *te Karaiti* and can be attributed to the work and witness of the Apostles and succeeding disciples. For PA3 having a relationship with *te Karaiti* was far more important than being part of the religious institution.

PA3's comment provides an explanation as to why the Gospels have held greater importance to Māori than the Epistles of *Te Karwenata Hou* (The New Testament). Māori believed that in the Gospels they could read *ngā kupu a Ihu Karaiti* (the words of Jesus Christ) directly and not through someone interpreting them, as was the case in the Epistles. In the Gospels Māori could engage with *Ihu Karaiti* and this was crucial for building a relationship. The accounts of the life and teachings of *Ihu Karaiti* as recalled in the Epistles were coloured by the knowledge, understanding and interpretation of them by the Apostles.

All of this was further shaped and made more complex by the prejudices and misinformation about being *he Karaitiana* and what it meant to be *he Karaitiana* that Māori had been taught and had experienced under the missionaries and subsequently under the Euro-centric settler denominations. PA3 went on to say:

*With Christ leaving, everybody went haywire except for the Pentecostal club... I keep telling the Māori people: "Oh, we don't like them Christians. No such thing as Christians. Aroha, yes! Peace! It's that word 'Christian' that's making you stupid. But what about the word aroha? Where do you think that came from?"... Okay, so, interpretation or God's messengers sort of fluffed it up along the way. That's fine. Let's go back and fix it.*

PA3 was less critical of the "Pentecostal club" because PA3's experiences with members of this 'club' were more positive about PA3 being Māori than with those in the *Te Hāhi Mihinare* and the other mainstream denominations. PA3 believed that Māori needed to correct the wrongs that 'God's messengers' had done to the Gospel and to *te Karaitianatanga* as a religion. PA3 hoped that *te Atuatanga* might be a way forward.

As noted earlier, PA5 made the distinction between *te Karaitianatanga* and Churchianity. Churchianity was what the denominations had turned *te Karaitianatanga* into over the centuries, with their particular interpretations of the Gospel and with their dogma and regulations that separate rather than unite *te hunga Karaitiana* (Christian people). These denominations had created a predicament for Māori who felt pressured or required to choose between being *he Karaitiana* and being a Māori, between being a member of the Church, that is *te tinana a te Karaiti* (the body of Christ) and *te whānau a te Karaiti* (the family of Christ) and being a Māori. In the end PA5 decided that there was a non-choice:

*You've got to be a Māori, a Māori with faith! My whakapono and my Māoritanga to me go hand in hand. If I'm a Māori and I don't have whakapono then what am I then? Just a Māori like a boat without a rudder. I'm just floating around. But if I've got something that I am aiming for, if I've got some foundation, then I am not lost. Māoritanga and faith they have to go together! To me anyway, they have to go together. I can be a Māori and a Christian, and I can be a Christian and a Māori. I think it's a cop-out really if they are saying "Oh, Māori and Church can't go together!" Okay, if they can't go together then what's your substitute? What substitute are you going to have?*

PA5 thought about what he had learnt at College House and despite what he had been taught there he always returned to what he had been raised with as a child, where *whakapono* had been practiced within his *whānau*, *hapū* and *iwi*.

*What we learnt at College House is just what you are saying. It's all imported stuff. We learnt about the Pākehā Christian and the only real Māori, the only real New Zealand stuff that we got was NZ church history. But then it didn't have anything about ngā Hāhi Māori o mua. And we weren't even told about Te Whakapono o te Māori i mua ... you know how they evolved from Io and all that and how it came down. Te Whakapono o ngā Māori was never taught to us at College House. And what little I've picked up was only through my contact with people in parishes and old people I have spoken to ....and what I've seen when I was growing up. But then I took no notice of it then, I just automatically fitted in with what I saw as a child. When I saw aroha as a child I grew up with that. When I saw whakapono as a child well I grew up with that.*

Like PA3, PA5 thought that *te Atuatanga* could incorporate and teach people what had been missing in his education: *ngā Haahi Māori o mua* (the early Māori Churches), *Te Whakapono o te Māori i mua* (the Faith and Beliefs of the Māori both before the arrival of *te Karaitianatanga*), and *Te Whakapono o ngā Māori* (after the arrival of *te Karaitianatanga*).

PA6 agreed with PA3 and PA5 about *te whakapono* being central to living life. He insisted, however, that *te whakapono* had to be more than what a person inherited from his *tīpuna* and what a person was raised with and nurtured in by his *whānau*. PA6 referred to the writings of John Westerhoff III and spoke about “aha moments” when the light suddenly goes on, which may be a *metanoia* experience or an epiphany or both and the person takes ownership of his *whakapono*.

*Westerhoff<sup>497</sup> says the growth of one's faith is like an inverted witch's cap. You start off with the lower part of the funnel and then you develop as you move up to the wider end of the funnel. You have a shared faith. You have a cared faith. And then you have an owned faith, you own a faith. And that is the “aha” moment, or the moment when enlightenment comes into one's life. Where one reflects and says that this business of*

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<sup>497</sup> PA6 referred to two publications by John Westerhoff. Westerhoff III, J. H. (1976). *Will Our Children Have Faith?* New York: Seabury Press.; Westerhoff III, J. (1994). *Spiritual Life: The Foundation for Preaching and Teaching*. Louisville, Kentucky: Westminster John Knox Press.

*life is for living. And perhaps theology to me is not so much a study of God or the gods but living life that has been given by a Creator. And in our free will that he has given us, he's given us the opportunity either through the gifts, through the talents, through the abilities, and I think through his grace. He is indwelt in us. We are his temple. To live a Christ-like life or as close as we can to it.*

*Ko te Atuatanga e pā ana ki ngā āhuatanga tangatatanga - Atuatanga is about gender roles*

It was interesting to note that only one of the participants spoke about the roles of male and female in their consideration of *te Atuatanga* and in their thinking of theology. PA7 spoke about Feminist Theology as one of the many developments in theology that he had tried to keep abreast of but did not talk about it further. PA3, however, was the only female participant and she made several observations that are pertinent to this *whakapae*.

First, PA3 recalled the traditional roles that *ngā tāne* (Māori men, males) and *ngā wāhine* (Māori women, females) had in their *whānau* (family, extended family) and *ngā hapū* (sub-tribe, clan). She believed that *ngā wāhine* had been *tohunga* (specialists, experts, priests) in traditional Māori society even though the literature suggested that only *ngā tāne* had attended any of *ngā whare wānanga*. One of the areas where *ngā wāhine* had been active was as *ngā kaihauora* (healers) in their communities and *ngā whānau* and they were the ones who had explored and developed the use of traditional *rongoā Māori* (Māori medicine).

*I think women were the best at healing but somewhere along the line the males took over the lot.*

Although PA3 is talking about *ngā wāhine* as *ngā kaihauora*, her belief that *ngā tāne* have taken over many roles that were formerly held by *ngā wāhine* is shared by other Māori, both *wāhine* and *tāne*. In his M.A. thesis, for example, Apirana Mahuika<sup>498</sup> wrote about the vital and diverse roles, including leadership roles, which were filled by *ngā wāhine* of *Ngāti Porou* on the East Coast of the North Island. Mahuika drew on material from a wide range of resources

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<sup>498</sup> Mahuika, A.T. (1973). *Ngā Wāhine Kai-Hautū o Ngāti Porou*. M.A. University of Sydney, Sydney, NSW, Australia.

to support his argument including *ngā waiata*, *ngā haka*, *ngā whakatauki*, and *ngā iwi* histories.<sup>499</sup> Caroline Ralston also wrote:

Despite the number of Māori women who are playing leading roles in the contemporary Māori movement, certain Māori leaders, and Māori and Pakeha scholars, insist that Māori women did not in precontact times, and today do not and should not speak on *marae* (the open-air court of a meeting house, on which formal welcomes and speeches are made at many major Māori meetings). Their position is supported in much of the academic literature.<sup>500</sup>

PA3 hoped that *te Atuatanga* would help *ngā Tikanga Māori* (the Māori section of the Anglican Church in Aotearoa/New Zealand and Polynesia) to correct the fallacies about the *wāhine* that exist within the Church and among *iwi*.

PA3 made another point about *te mana wāhine* (women's esteem, power, authority) when she said that

*Women take all the beatings... I reckon if women ever found their potential it would be a hard one to control. Somewhere along the line they have been beaten down and it's time for the resurrection for that female.*

Prior to the arrival of Euro-Western settlers *ngā wāhine* played a major role alongside *ngā tāne* (men, males). While their tasks may have been different they nevertheless shared responsibility for the wellbeing of *ngā whānau* and *ngā hapū*. Ani Mikaere argues that both "men and women were essentials in the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world, and women in particular played a key role in linking the past with the present and the future. The very survival of the whole was absolutely dependent upon everyone who made it up, and therefore each and every person within the group had his or her intrinsic value. They were all part of the collective; it was therefore a collective responsibility to see that their respective roles were valued and

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<sup>499</sup> Mikaere, Ani (1994). Māori Women: Caught in the Contradictions of a Colonised Reality. *Waikato Law Review*, Vol. 2.

<sup>500</sup> Ralston, Caroline (1993). Maori Women and the Politics of Tradition: What Roles and Power Did, Do, and Should Maori Women Exercise? *The Contemporary Pacific*, 5(1, Spring). p. 23



protected.”<sup>501</sup> *Ngā Wāhine* were *ngā whare tangata* (the bearers of children) and needed to be protected. The arrival of the *Pākehā* settlers introduced a new law and perspective on *ngā wāhine* [and *ngā tamariki*]: “According to English common law, the head of the family (the husband/father) was in control of the household, “women and children were chattels to be used and abused by the paterfamilias as he chose”.”<sup>502</sup>

The impact that this had on Māori *whānau* is remarked on in a study on traditional Māori parenting when it states that the:

Major socialisation fact in the pre-European Māori family as reported by the earliest European observers, was the place of the nurturing warrior – the father as carer along with the mother. The whole whanau contained multiple parents in grandparents, uncles and aunts and minders in the older cousins as well as siblings. All were committed to raising the children, very much in the model left from the primal whanau.<sup>503</sup>

PA3 considered that *te Atuatanga* could help address issues like violence toward *ngā wāhine* and *ngā tamariki* and heal the relational predicament that Māori *tāne* (men, males) and Māori *wāhine* are in. Her comment was:

*I just think it's potential healing. Healing, that's the word! Healing, not power over anybody. Sharing, nurturing. I'm not against males. I'm just...this power over people is what I'm against. It's in both males and females...but the Jesus power is not that sort of power. Sharing! Simply live on the basic needs. And make sure that everybody has that. Love! Make sure everybody has the same basic needs met. I think it's just simplicity and allowing people to just be. Just be!*

This quotation is pertinent to the next *kaupapa-iti* on social justice and restorative justice. The restoration of relationships would require *ngā tāne Māori* (Māori men, males) to relinquish

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<sup>501</sup> Mikaere, A. (1994). Maori Women: Caught in the Contradictions of a Colonised Reality. *Waikato Law Review*, Vol. 2. Retrieved from [http://www.waikato.ac.nz/law/research/waikato\\_law\\_review/volume\\_2\\_1994/7](http://www.waikato.ac.nz/law/research/waikato_law_review/volume_2_1994/7) 7 April 2012. 125.

<sup>502</sup> Mikaere, 1994: 129. Mikaere cites a quotation from Scutt, J. (1983). *Even in the Best of Homes: violence in the family*. Melbourne: Penguin. 9.

<sup>503</sup> Jenkins, K., Harte, H. (2011). *Traditional Maori Parenting: An Historical Review of Literature of Traditional Maori Child Rearing Practices in Pre-European Times*. Auckland, NZ: Te Kahui Mana Ririki. xiii.

their power over *ngā wāhine* and *ngā tamariki* and restore a balance where *ngā tāne* and *ngā wāhine* had shared if not equal *mana* (power, authority, prestige, responsibility, jurisdiction).

*Ko te Atuatanga e pā ana ki te Haepapa Tauwhiro Hāpori me te Haepapa Whakaoranga - Atuatanga is about Social Justice and Restorative Justice*

*Te Haepapa Tauwhiro Hāpori* (social justice) and *te Haepapa Whakaoranga* (restorative justice) came up in *ngā pūrākau* on several occasions implicitly and explicitly. This *Wāhanga* has already noted comments that are concerned with *ngā haepapa tauwhiro hāpori* issues. For example, there are PA5's comments on ecumenism and how *whānaungatanga* was more important than denominational divisions, which he called 'churchianity'. There are the comments by PA4 on the secret history of the Church in Aotearoa/New Zealand. They are certainly issues of restorative justice. There is a need for the whole story to be told and recorded in order to provide a balance to the accounts that otherwise tends to hold the missionaries and the Church responsible for only negative influences and affects while all the positives are ignored or missed completely.

When they spoke about their experiences within the *Te Hāhi Mihinare* it was evident that there was deep hurt among participants at the way they and Māori in general had been treated. PA7, for example, recalled an incident when he was a teenager and his school was visited by a *kaumatua* clergyman. The person had been inspirational.

*You see, at that time all Māori ministers in whatever mission-diocese were always paid far less than his white counterpart and what he was saying that day that I heard him was that you must go beyond being a minister, you must also acquire the skill, the academic skills to get the tohu that whatever the Pākehā gives so that you get out of this quagmire of being underpaid and not appreciated in any way. That was his thrust for a new renewal, a regeneration of Māori ministry in the perception of what was required. He was really talking about the needs, and especially after the war, where there was so much deprivation among Māori. They had no jobs. They were just labourers. Nobody was actually going in large numbers to universities. There was not enough study of the*

*social, economic and political world that the Māori was living in. It was part of that [that] he was trying to present. Maybe that's what caught my interest really.*

Here, PA7 was talking about the need for restorative justice because of the way that Māori clergy were treated by the *Pākehā* who controlled the Anglican dioceses that had oversight of the Māori missions up until 1992. Going beyond being a minister meant that Māori clergy had to be self-supporting; they would be fortunate if they received a half stipend: the majority were non-stipended. This continued post-1992 because, despite negotiated resource sharing, *Tikanga Māori* did not have the resources to pay many stipended clergy. Some kind of action of restorative justice such as; full acknowledgement of the treatment of Māori by *Tikanga Pākehā* in the past and present; equitable resource sharing; and cross-*Tikanga* ministry that is culturally safe would be necessary if the hurts and deprivations experienced by Māori in the *Te Hāhi Mihinare* are to be worked through. PA7 had been inspired by his *kaumatua* minister as a young Anglican man because he had considered that that was what he wanted to do in his life: restore justice.

The second part to the comment that PA7 made was on the socio-economic and political situation that Māori were in following World War II and which continued in 2002. PA7 says that this part of *te kauwhau* of this *kaumatua* (sermon, homily, address, presentation, lecture) had really caught his interest and determination to help Māori to gain education and skills that would get them out of the deprivation that he had seen and experienced himself as he grew up. He had determined that he would gain an education and skills that would help other Māori as well as him. But PA7 was concerned that any solutions to the situation that Māori were in needed to be based on good research. Gaining education and skills for economic and social improvement was one thing but using that education to learn about and understand Māori was crucial. That was the challenge that he saw *te kaumatua* placing before him and other young Māori. He was determined to respond positively to the challenge.

All of the other participants expressed the same thoughts and passion. Four of the eight were from *whānau* that were not wealthy but had been financially secure. Three of the four had been sent to church schools and one to a state boarding school. The other four had come from low socio-economic backgrounds but whose *whānau* had been hard working. They had had to struggle to gain an education. One of them was able to go to a church school after obtaining a scholarship. All of the participants had attained educational success, making it through to university. For all of them their understanding of ministry was being involved in social work-pastoral care for their *whānau* and communities and heavily involved in working for their *hapū* and *iwi*.

As noted earlier, all the participants struggled with being *he Karaitiana Māori*. One of the areas where this occurred was when dealing with social justice issues for Māori including those relating to *Te Tiriti o Waitangi* (The Treaty of Waitangi) and claims before the Waitangi Tribunal. PA7, for example, stated:

*An example could be taken from our immigration policy where, because we are concerned about our Māori settlement claims, we cannot tolerate, as Māori, any outsiders coming in. So we have a natural reaction to Asian immigration [and to] the Indonesian invasion of displaced persons. And we are seeing the changing face of our society of people coming from black Africa, from Asia, from Europe, [and] from the Middle East, where we're now getting Arabs and these poor people from Afghanistan. But, then, for me the Christian philosophy comes in to play. What was Christ's response to that? You know, "I came knocking on your door, you wouldn't open. I came pleading for water, you wouldn't give me any." Now, Christ could, for me, be in one of those people. They are reflecting the face of Christ; of the oppressed, of the deprived, and so, I think, how do we accommodate them? I ask that question of myself constantly.*

*And the Treaty of Waitangi, of course, stands behind my back all the time... In the way that it reminds me there are certain things of an unjust society [that] must be rectified. It reminds me that the battle has not been won. It's not enough to say that we are one people because "He iwi kotahi tātou." We have to put it into action, into a new relationship that does away with it.*

PA7 and the other participants hoped that *te Atuatanga* might be a way forward to work through these issues by bringing together what *Ihu Karaiti* taught and lived in the four Gospels and those aspects of *Te Ao Māori*. *Te Atuatanga* could not be purely theoretical and nor could it be predominantly praxis. It needed to be a combination of them both, a combination that was appropriate to the context and the issue.

*Ko ngā tūmanako o te Atuatanga kia ... - Atuatanga aims to...*

*Ka anga atu ōku kanohi ki ngā maunga; no reira nei te āwhina mōku.*

<sup>2</sup>*Nō Ihowa te āwhina mōku, nō te kaihanganga o te rangi, o te whenua*<sup>504</sup>

(*Waiata* 121: 1 – 2)

*Ko te whakatūwheratanga wāhanga – Section Introduction*

This *wāhanga* draws together some of the comments participants made on what they thought *Atuatanga* ought to aim to do. Several of the participants voiced concerns that the majority of the books and articles on the history of the *Te Hāhi Mihinare* and the history of *Karaitianatanga* in Aotearoa/New Zealand had been written by *Pākehā*. These histories, whether written by Church or secular writers, tended to be more about the missionaries and the settler churches and little was written about Māori participation and participants. One participant described this as the Church's "secret history". This participant also observed that very little had been written about the positive effects that *Karaitianatanga* had had on Māori including material written by students of *Te Whare Wānanga*. He believed that *Atuatanga* ought to aim to correct this imbalance. His concern was not limited to Church History, however, but extended to Aotearoa/New Zealand history in general and also to *whānau*, *hapū*, *iwi* histories.

Although it has been raised under a *kaupapa-iti* in a previous *wāhanga*, all the participants believed that *te Pihopatanga o Aotearoa* ought to be helping Māori to understand their

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<sup>504</sup> 'I will lift my eyes to the mountains whence comes my help. My help is from the Lord, the Creator of heaven and earth.' Psalm 121: 1-2.

*whakapono Karaitiana* as Māori. They therefore considered that one of the important aims of *te Atuatanga* ought to be to help Māori to do this. But *te Karaitianatanga* that *te Atuatanga* should teach, preach and live is *te Karaitianatanga* reflected in the image of *te Karaiti Māori* (the Māori Christ) depicted in the window of St Faith's Church at Ohinemutu, Rotorua. That is, *te Atuatanga* ought to seek to immerse *te Karaiti* and *te Rongopai* (the Gospel) in *ngā puna o te Ao Māori* (the springs of the Māori world).

None of the participants were critical of the tools and knowledge they had gained from their education and learning experiences that were Euro-Western. What they did criticise, however, was that it had required them to put aside their being Māori and their 'Māori-ness'. What they had learned for themselves was to take those tools and use them, along with the tools that they had learned as they had grown up in *te Ao Māori*, to interpret and understand that knowledge and *te Ao Pākehā* (the Euro-Western world) as Māori. *Te Atuatanga* should therefore aim to help Māori - and *Pākehā* who might be prepared to listen – to do this.

*Ko te tūmanako o te Atuatanga kia whakamārama ngā pūrākau o ngā hītori o Te Hāhi i roto i Aotearoa - Atuatanga aims to tell the stories of the history of the Church in Aotearoa/New Zealand*

This is a *kaupapa-iti* that has already been raised in this *Wāhanga* but it is noted again under this *Kaupapa* because this is one of the tasks that the participants identified that *te Atuatanga* should do. PA4 argued strongly that the history of the Church in Aotearoa/New Zealand needed to be corrected so that the full undistorted story should be told so that the misinformation and misunderstandings that currently exist could be shown for what they were and justice might actually become possible.

PA4 cites as an example of this 'secret history' the response of *Ngāti Porou*<sup>505</sup> leaders to the *Hauhau*<sup>506</sup> movement in 1865 and to other 'prophetic' religious leaders, such as Te Kooti

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<sup>505</sup> *Ngāti Porou* is the second largest Māori tribe in Aotearoa. It is located on the East Coast of the North Island although the *Ngāi Tahu* tribe in the South Island share some of the *whakapapa*.

Arikirangi Te Tūruki and Tahupotiki Wiremu Ratana, and their Churches or movements after that. PA4 argued that *Ngāti Porou* leaders realised that these leaders and movements were genuine in their beliefs, beliefs that had grown out of their own relationship with and understanding of God. These beliefs had been attained independent of the missionaries who had hitherto been ‘mentors’ and ‘mediums’ between them and God.

*Well, the first thing, I mean, they understood that the crisis of faith, the crisis of religion that Hauhau presented them was largely their being unable to understand what God was talking about and people like Te Ua Haumene did understand it. In other words, what they had done is that they had taken the story of God and they had taken the mentor along with it when really they should have only taken the story, which is what Te Ua was doing and what Te Kooti tried to do, and what Ratana tried to do: what all good interpreters of the Word of God should do. They shouldn't worry about the medium. The word and the medium is the people themselves, or it's the event itself. That is the mediator.*

*People like Kawhia<sup>507</sup> were looking at the situation in the typical way: (a) What do you do with the Hauhau? Where was the rebellion? Were they right? And then his being able to say: Well, they are doing something. They had constructed a God and God governance which was in opposition to what the government and church were talking about at that time. But they were right. And this is what he suspected; they may be right!*

Here PA4 is telling history from *he tirohanga Māori* that is very different to that usually found in history books of Aotearoa/New Zealand. One of the key aims of *Atuatanga* should be to encourage and enable Māori to tell their stories in history, drawing on both Māori and *Pākehā* sources, many of which may not have been available to *Pākehā* historians, anthropologists and recorders etc. in the past and may not be available (to anyone other than the Māori *kairangahau* (researcher) writing the history) in the future. In doing so they may validate

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<sup>506</sup> The *Hauhau* was one of the ‘prophetic’, religious movements that arose in the 1860s. Its leader was Te Ua Haumene from Taranaki who began developing his *Pai Marire* or ‘God and Peace’ religion in 1862, and which came to be known as *Hauhau*. Although it began in Taranaki it spread across the country as a pan-tribal movement. Some of its followers were involved in the killing of the Rev Carl Volkner in Opotiki in 1865. Refer Woods, Sybil (1981), *Samuel Williams of Te Aute*.

<sup>507</sup> *Raniera Kawhia* was a *Ngāti Porou rangatira* (chief, leader) who was a relative of and chief advisor to Major Ropata Wahawaha, the leader of the *Ngāti Porou* contingent that sided with the British and settler forces that opposed the *Hauhau* in 1865 and pursued *Te Kooti Arikirangi Te Turuki* across the central North Island.

Māori perspectives and accounts that were previously overshadowed by the pro-Pākehā perspectives and accounts. They would, of course, need to be prepared to face accusations of historical revision.

*Ko te tūmanako o te Atuatanga kia rumaki te Karaiti ki ngā puna o te ao Māori - Atuatanga aims to immerse Christ in the well-springs of the Māori world*

All of the participants addressed this *kaupapa-iti* when they spoke about their *whakapono* (faith) and the struggles they had being Māori and *Karaitiana*. As noted earlier in this *Wāhanga*, PA3 spoke of this when she talked about her *whakapono*. For PA6 being a *Karaitiana Māori* meant rejecting *Karaitianatanga* (Christianity) and *te Whakapono Karaitiana* (the Christian religion) and focussing on *te Karaiti* (the Christ) and the “Christ within this Māori!” As PA2 put it:

*It's a relationship between ourselves and God, between God and us, and between ourselves. ...But it still comes down to relationships in terms of everyday living. And if we're not happy between ourselves then we're not going to be happy in any other relationship.*

Each of the participants had been raised by or with their *kaumātua* and *kuia*. They observed that there were dualities that existed: *te Ao Māori* (the Māori world) and *te Ao Pākehā* (the non-Māori world); the church and Māori home life; and *te Ao tawhito* (the world prior to the arrival of the *Pākehā* and the early settlement period) and *te Ao hou* (the new world that includes the settler period and later). Their memories of the lives of their *kaumātua* and *kuia* were that although the old people were conscious of these dualisms they appeared to move easily and comfortably between them. They did not speak to their *kaumātua* and *kuia* about this because living in two worlds did not seem to cause them problems. As PA7 noted:

*My grandfather was a haft-caste. He was part of the generation that came out of the raupatu at Opotiki. He had a great influence on me. He was very involved in whakapapa and those sorts of relationships. He sang the songs but he was also very devout in his faith of being Anglican. So the two things sort of melded in him and he could move from one to the other quite easily.*



For all the participants, however, this was a different matter. PA7 stated that:

*It was difficult! You know, I was educated into the acceptance that the Christian faith is what it is. You cannot challenge it in any way. It was all coming from the Western world of what that Christian faith meant.*

The consequences of his experiences and education within the *Te Hāhi Mihinare* meant that:

*I saw the differences between living in a Pākehā world and then the Māori world...And so I have to have a catch up process within the Māori world to know exactly what it was.*

Conversely, PA3 had been brought up in a *whānau* where her grandparents were *kaihauora*. They performed exorcisms that she had witnessed and had participated in. The consequence of this experience was:

*I have to say Christianity taught me how to compare, I suppose, with my Māoritanga and the positive sides of Christianity like love, peace, joy. Rather than the negatives which I was brought up with... [I saw] a lot in the negative side of wairuatanga because of the healers that were in my whanau. And I was conscious of things running around the house and screaming my head off. And I always thought there might have been...I ran away from it, Māoritanga, because of that sort of upbringing.*

She ran away from *te Ao Māori* with its cruelty, abuse and its superstitions that created fear for people. As noted earlier, PA3 says that she ran to God and *Ihu Karaiti*, whom she discovered was within her. She did not run away to *te Karaitianatanga* because *te Karaitianatanga* was not God or *Ihu Karaiti*. *Te Karaitianatanga* was a creation of the Apostles and those who followed after the Apostles.

PA5 expressed a similar opinion of the superstitions of traditional *wairua Māori*.<sup>508</sup> Some of the beliefs and practices in traditional *wairua Māori* could engender considerable fear in people even long after conversion to *te Karaitiana Atua*.

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<sup>508</sup> *Te Ao Māori* has a long held tradition of there being a dark side to *wairua Māori*. Best writes that “[The Maori] had formulated his concept of two distinct spiritual worlds; in the sky world to which the spirits of the dead went, the Toi-o-ngā-rangi or upper most of the twelve heavens, all came under the sway of a beneficent deity, Io

*I'm a Māori! I have certain customs. I have certain feelings. With the other eye you're watching out for the other side. Why? Because you've been brought up with certain things you know as a Māori... I've got certain beliefs and all that! I'm a Māori! I am a person and yet I'm also a Christian. But when you get frightened, how much of a Christian are you? ...I'd better not say I might be a half Christian! ... I've felt it sometimes, you know. That feeling, you know. Yes, I am a Christian! I believe! Help me, Lord! Help me, Lord! And then he saw somebody standing out there! And you know that somebody is very sick. And somebody would go outside and see him standing outside the house ... te wairua...he kēhua or something! And we grew up that way you know and it took a long time to get it out of us.<sup>509</sup> And that's why I say, I was brought up a Māori and all these Māori ... taha Māori... is grafted into us. Ngā tikanga Māori<sup>510</sup>, that is. And then we got the other, then we were given the Christian teachings...kaua e matakū!<sup>511</sup> God is with you! And then all of a sudden, now and again, you get that feeling. Oh! It doesn't happen all the time but once in a while you get it.*

PA6 also commented on this when he said:

*You know, I said that in my early life that there were three things: from Taha Māori... the appearance of these two lizards. What they meant to me at that time...well, they were lizards but it was the elders who said "He tohu tēnā!" "He atua, he atua ēnā!" Of course it was no atua to me! I said "It was no atua to me!" But there's the atua, oh well, the outcome was that I lost two sisters. It wasn't until later in life that I discovered, when we replaced the tekoteko on our marae, that she had a lizard in her mouth and*

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the Parent, and no antagonistic or evil being pertained to that realm. In the underworld we find a different state of things, for here abide two antagonistic powers that are ever striving against each other. We have ... Hine-nui-te Po. Her task in the underworld is to rescue souls of her descendants, mankind, from the foul designs of Whiro, who ever attempts to destroy them. Whiro is the personified form of evil, darkness and death; he and his myrmidons dwell within Taiwhetuki, the abode of death, and among them are the dread Maiki brethren who represent sickness and disease. Ever these baleful beings attack man, the offspring of Tame and Hinetitaru, in the upper world, *taiao*, the world of light and life; ever man succumbs and flows like water down to the underworld; ever the brood of Whiro assails the souls of men in the lower world, striving to destroy them." See Best, E. (1982). *Maori Religion and Mythology: Part II*. (Vol. 2) Wellington, NZ: Dominion Museum. p. 62.

<sup>509</sup> Experiences of the paranormal are not uncommon among Māori. Experiences and reports of visitations to the living by *kēhua* (spirits of people who have died) are still very common today. Sometimes they are harbingers of good things that are going to happen in the near future but usually they visit to tell someone he/she is going to die or to inform someone of an impending death or disaster. Here PA5 is describing such visits to her *whānau* home and the fear that they engendered for many of the *whānau* but not for the *kaumatua* who would go outside to *kōrero* to it.

<sup>510</sup> Translation: "Māori customs. Māori traditions."

<sup>511</sup> Translation: "Don't be afraid!"

*then, just above the raparapa, the amo, the two lizards facing inwards.<sup>512</sup> He atua Māori! He atuatanga! And in trying to grapple with those kind of things in one's Māori mind, and Māori heart, I must say... Well, this is it with the theology, Wairuatanga, the Atuatanga and Karaitianatanga. In our Māori hearts and minds, or in my Māori heart and mind those elements are still with us.*

The need to know about, understand, and deal with the dark side of *te wairua Māori* is something that *te Atuatanga* needs to do if it aims to immerse *te Karaiti* in *ngā puna o te Ao Māori*. For many Māori this aspect of *wairua Māori* is still very real in 2013. They firmly believe that it is part of reality. The Nicene Creed supports this belief from *he tirohanga Karaitiana* (a Christian perspective) when it says *E whakapono ana mātou ki te Atua kotahi, ki te Matua, te Mana tino nui, ki te Kai-hanga o te rangi me te whenua, o ngā mea e kitea ana, o ngā mea hoki e kore e kitea.* (We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.)<sup>513</sup>.

PA4 believed that Māori thinkers, though perhaps not all Māori, had received the Gospel and the teachings from the missionaries and had inculturated *te Atua Karaitiana* into their world.

*If you look at that second chapter of Paul's letter to the Romans, he talks about the universality of God, that all people knew who he was. And I think that when those early Māori thinkers heard about Him they captured Him and they just put Him back into their context and found it provided a meaning for what they were searching for. And so, I think when they heard it they started to understand what it meant; what God was talking about.*

PA4 cited a *kauwhau* by Piripi Taumata-a-kura as an example of this:

*I think that little line, which is only a line really, is the only insight that I have into him, where he said "On Easter day 1868 Christ was sent to us by Hinenui-te-pō." The whole idea of all those things about understanding God within the context of the*

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<sup>512</sup> In Māori tradition creatures such as *ngā moko* (a species of lizard), *ngā tīwaiwaka* (the fantail) and *ngā pīpīwharau* (the shining cuckoo) were regarded as harbingers of impending events. When one of more of these creatures visited a person or *whānau*, they were interpreted as harbingers of good or evil depending on whether or not the creature was considered a *wairua kaitiaki* (guardian spirit) by the person and his/her *whānau*. In this instance the *whānau* of PA6 believed that the *moko* were harbingers of impending evil.

<sup>513</sup> General Synod/Te Hinota Whānui (2005 [1989]). *New Zealand Prayer Book/He Karakia Mihinare o Aotearoa*. Christchurch, N.Z.: Genesis Publications. p. 494, p. 893.

*heritage of what Paul spoke about, all those things sort of just worked into place. And for a person to understand the whole idea of sin, if you like, in terms of how Hine-tītama looked at what Tāne had done to her and removing herself from that form, that place, and gathering her people together as they left the world all just resonates. In our context down here, it brings in a moral principle, an ethical principle, into the story of the separation between God and man. It continues to be played out of domination and oppression. Today Tāne and Hine-tītama<sup>514</sup>, where Hine-tītama is the creation or the created, and those who are responsible for governance and control in the destiny of people are almost playing with them.*

In this example, PA4 was pointing to three key tasks for *Atuatanga*. First, there is a need for people doing *te Atuatanga* to not only know and understand *te Atua o Te Paipera Tapu* (the God of the Holy Bible) but also to know and understand their own *whakapapa* and *ngā pūrākau o mua* (traditional Māori stories). Second, they need to be able and prepared to explain *te Atua o Te Paipera Tapu* within their own *whakapapa* and *ngā pūrākau o mua* to themselves and to their contemporaries within their present context. Third, they need to own their knowledge and understanding and integrate it into their daily living.

PA4 believed that unlike the Māori traditions that taught that *Io-matua*, the Supreme Being, remained aloof in the top-most heaven called *Te Toi o ngā rangi*<sup>515</sup> or *Te Tikitiki o ngā rangi*<sup>516,517</sup>, the new *Atua* was more accessible and communicable.

*The fact that God was a communicable God, not a deity that is separate, but a God that people could talk to and people could dialogue with... I think the thing they had was that you could dialogue with God. You could actually talk to God. There was no ritual attached to the conversation. Obviously the rituals surrounding it were very precious because this was a very tapu thing. But the point was you could have a conversation*

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<sup>514</sup> *Hine-Tītama* was the daughter of *Tāne* and *Hine-ahu-one*. *Tāne* eventually also took *Hine-Tītama* for his wife. After a period of living as husband and wife, *Hine-Tītama* asked *Tāne* who was her father to which he replied: "Look at the post of the house." This told her that he was. Upon learning this, *Hine-Tītama* fled from *Tāne*. *Tāne* pursued her but she refused to return with him and remained at the entrance of *Rarohenga* (The Underworld) and became *Hine-nui-te-pō* (the great Woman of the night) to care for their descendants when they die.

<sup>515</sup> Translation: '*Te Toi o ngā rangi*' the inner heart of the heavens or the citadel of the heavens, the core of the heavens.

<sup>516</sup> Translation: '*Te Tikitiki o ngā rangi*' the uppermost heaven, the apex of the heavens.

<sup>517</sup>. See Buck, P. H. (Te Rangi Hiroa) (1970 [1949]). *The Coming of the Maori* Wellington: Maori Purposes Funds Board and Whitcombe and Tombs Ltd. p. 446.

*and that understanding, that sort of insight, was the thing that led Piripi to say He (Jesus Christ) was sent to us by Hinenui-te-pō because God intruded into Māori history. He came! All of a sudden He was there! And Te Ua had an insight of Him. All these other prophets all of a sudden they knew Him, they were talking to Him.*

If PA4 is correct here, in his interpretation of the history of Māori *Karaitianatanga*, then clearly there was some amazing theological reasoning and integration of *te Karaitiana* message in the early years of the encounter of Māori with the missionaries which is inadequately recorded, if at all, in the histories of *te Karaitianatanga* in Aotearoa/New Zealand. *Te Atuatanga* is going to have to correct this. Also, the theological thinking of people like Piripi Taumata-a-kura, Te Kooti Arikirangi Te Turuki, and Te Ua Haumene needs to be re-examined to gain a better understanding of what they were thinking, where their thinking was heading, and what they may have to say to people living in 2013.

During *ngā uiuitanga* with PA5, the issue of the relevance of *karakia tawhito* (traditional, ancient prayers and worship) arose. His response to whether these *karakia* could be used in a 'Christian' context in the 21<sup>st</sup> Century was a little surprising but he had well thought out reasoning for this:

*Yes. I don't have any problem with the karakia before Christianity. Because I believe in an eternal God and my tūpuna believed in an eternal God. I believe that God is omnipotent; the old people believed He was omnipotent. I believe in the God that is omnipresent; they believed in one that was present. You know, I have no doubt about these things.*

PA5 believed that *te Atua* that his *tūpuna* worshipped was the same *Atua* of the Bible. *Te Atua* who created Adam and Eve and the whole of creation in Genesis 1 and 2 was the same *Atua* who had created Māori and Aotearoa/New Zealand. However, PA5 made a distinction when it came to the location of where a service or prayers took place and this was where 'Churchianity' intervened:

*No, I don't find any difficulty with the old Māori karakia. As a matter of fact if somebody was to teach me one I would do it. But when it comes to, you know, going*

*into church, I made a promise when I was...I made a vow when I was ordained that [it would be] the Book of Common Prayer and nothing else.*

PA6 took a more cautious approach to *karakia tawhito* and *tikanga tawhito* (ancient, traditional cultural practices and values) and integrating them with *ngā karakia Karaitiana* (Christian liturgies, prayers, worship) and *ngā tohutohu Karaitiana* (Christian teachings).

*But, I think in one's own life: yes, accept those things Māori, or accept those good things which are Māori, which one knows and feels comfortable with. But if they are going to be a barrier, if they are going to blemish one's Christian thoughts or harm, put them aside.*

While the advice that PA6 gave about taking a cautious approach to Māori things may be understandable to some people it may not be to all. Those who were not brought up in a 'traditional' Māori context may not know what is harmful to them and what is not. Like PA3, PA6 had witnessed the darker side of *wairua Māori* but even he did not understand all Māori things like his elders did.<sup>518</sup> There is *mātauranga Māori* that has not been taught to succeeding generations of Māori so that they may have some understanding and be able to discern what things are good and what are not.

PA8 took a cautious approach to *te Atuatanga* because the word immediately brought to mind concepts and practices that belonged to *Te Ao Māori*. For him, *te Atuatanga* was about the realisation that *Te Ao Māori* and *Te Ao Karaitiana* were two separate but parallel worlds.

*My trouble, I think, when you say Atuatanga, for me I immediately relate to Te Ao Māori and, if there is any connection between theology and Atuatanga it has to be found in that context. I think it has to be a parallel thing. Because immediately when you say Atuatanga I think of other sort of Maori concepts, whatever those concepts are. But, you know, when you say atua I think of Tāwhirimātea and all those sorts of things, and even so far as Io is concerned. Because that was my understanding of the supreme Māori God until Muru Walters comes along and blows the whole thing apart. I was quite happy that that God could probably relate to the God that we as Christians believe*

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<sup>518</sup> See P. 24 where PA6 talked about seeing two *moko* and his reaction to this visitation.

*in. I can't sort of get my head around thinking that it is the equivalent of theology in the Christian sense, or modern sense.*

*I just recall, trying to recall those old kaumātua pictures. I don't think they ever... I could never recall them ever lining up ngā Atua Māori alongside our present idea of God. I think for them that is in another ball park altogether. "Ānei tā tātau, te Hāhi nana nei i tango te kikotanga o te apaniho."<sup>519</sup> You know, it's a new revelation. It's the way we ought to live, sort of thing. He mea hou!<sup>520</sup>*

Although PA8 had not heard any convincing arguments or explanations why Māori *tīpuna* had abandoned the old ways of living and their old religious practices, he had some thoughts on it:

*I have got my own reasons and I think the old atua was a dangerous God. That's why only the tohunga were the ones that prayed. Kia tika ai ngā karakia! Te hē, ko koe anō te papa.<sup>521</sup> In other words if you are in the wrong, well, you've got to pay for it. You know, I think you're on tenterhooks all the time as to whether you do the right thing or not. Then along comes this Christian religion which says "Hey, you've got a second chance! And a third chance! And a fourth chance!"*

PA8 supported and admired some of the things that had happened as a result of the Māori renaissance, beginning in the 1960s, such as the re-genesis of *te reo Māori*:

*I think a lot of our people are going back to the old because it might be something that is Maori! This is my opinion! Because it's Maori they think it is right.*

He nevertheless expressed caution about what aspects of 'the old' should be revived because of the dangers that old knowledge and practices can invoke. The question is: can *te Atuatanga* provide guidance on this?

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<sup>519</sup> Translation: 'This is ours: the Church took away the plaque on the tooth enamel.' That is, when the plaque is removed from teeth the gloss of the enamel can be seen.

<sup>520</sup> Translation: 'It's a new thing!'

<sup>521</sup> Translation: 'Be sure that your prayers/services are done correctly. If you make a mistake you will pay the price.'

*Ko te tūmanako o te Atuatanga ki te whakamahi ngā taonga a te Pākehā - Atuatanga aims to take the tools of the Pākehā.*

Sir Apirana Ngata was a significant national Māori politician in the early 20<sup>th</sup> Century who had an immeasurable influence on Māori as well Pākehā in Aotearoa/New Zealand. One of Ngata's key policies was to educate Māori so that they were fluent in written and oral English so that they could gain knowledge and skills of the Pākehā. Ngata wanted Māori to be equal to, if not better than, their Pākehā peers. PA7 stated:

*Oh well, it was the Ngata philosophy: you must acquire all the techniques of the Pākehā world and use it to your advantage. I believe that stuck in my mind all this time and still is.*

PA7 was not alone. All the participants had been well educated and highly skilled. They all valued education. This was despite some of them leaving secondary school as soon as they turned 15 years. They all believed in life-long learning. Four of the eight had taken up tertiary education as adults. Seven of the eight had gained a diploma or degree in theological studies as part of their training for ordination. The one who did not have a qualification in theological studies had taken courses but had not completed the degree requirements.

As noted, all the participants struggled to interconnect their *whakapono* in *Ihu Karaiti* and *te Ao Māori*. *Te mātauranga Karaitiana* (Christian education) they had had from their whānau, at Sunday School, at Bible study, in youth groups, church services, Church schools, and also theological institutes added to that struggle. Commenting on the education he received at the theological institute he attended, PA7 said:

*It was the traditional Anglican philosophy of theology. Well, the whole Reformation thing; the whole historical thing of the separation of the Anglican faith from Rome. It was caught up in that sort of theology rather than the... what we call... what you call it...the Christology wasn't quite as clear as it is now. So, we talked about moral theology and ethics [but] there was no connection, it was part of this textbook presentation. We just followed along what was being taught and I think that if you ever get a chance to look at the old examination papers you'll find... the main things we had to know by examination was the Prayer Book... We went back to people like Bishop*



*Moore and Taylor. They were almost at the time of the Post-Reformation theology that.... Now that I think about it, that's where we were. There was nothing exciting, challenging, or actually turning you around... We did that whole Athanasian thing and the Greek philosophers' thing because that was part of academia at that time.*

Having learned all of this Euro-Western knowledge, however, none of the participants considered that it was a waste of time and effort. PA7 stated what they all felt about the education they had received:

*I think when I say it wasn't helpful, it wasn't helpful in discovering myself as a Māori theologically, but it was helpful in the way it gave me a broad base to work from rather than a narrow focused perception of what things are. So that one learns how to listen to an alternative to what you think it should be. So, your options are always open. Not that I'm saying that you should change your options all the time but if someone has a better idea than you then you should be big enough to say, "Yes, I like yours! I think I'll tease it out to what I understand what you're saying." So that it doesn't become a separation of minds or actions but rather an enabling of one another to proceed further in their own way but holding on to the focus point of what that thing is.*

And as PA3 stated:

*I have to say Christianity taught me how to compare, I suppose, my Māoritanga and the positive sides of Christianity like love, peace, joy. Rather than the negatives which I was brought up with...*

The tools they had gained from the *Pākehā* had helped them to appreciate what they had learned about and experienced of *te Tama a te Atua* (the Son of God) and *te Tokotoru Tapu* (the Holy Trinity) in their lives. They had also gained the knowledge, ability and confidence to critique the Euro-Western dogmas and practices of *te Karaitianatanga* that they had been taught were infallible. The other side to this learning, however, was that they had learned tools that enabled them – encouraged them - to critique *te ao Māori*; the world that they had been brought up in and continued to be nurtured by, and would always be immersed in.

*Ko te Atuatanga he mea akiaki, ka haere hoki tonu - Atuatanga is dynamic and on-going*

*E kore au e ngaro; he kākano i ruia mai i Rangiātea.*<sup>522</sup>

#### *Ko te whakatūwheratanga wāhanga – Section Introduction*

This *wāhanga* is the last of the *kaupapa-nui* that were identified in *ngā uiuitanga* with the eight participants. *Te whakatauki* (proverb) that opens this *wāhanga* (section) was chosen because it reflects what this *wāhanga* is concerned with. This *whakatauki* says that Māori have a long history that goes back to the original islands from whence the Māori came before settling in Aotearoa/New Zealand. But it also refers to the twelfth heaven, the house in which the treasures of knowledge were kept, called *Rangiātea*.<sup>523</sup> It is necessary to go back to the early *pūrākau* of the Māori to begin to understand *te Ao o te Māori o ēnei rā* (the world of the Māori today). Māori are a dynamic people who have, and will continue to, survive. The marriage between *te Atua Karaitiana* and Māori will continue as long as *te Atuatanga* is dynamic and on-going.

*Ko te Atuatanga he mahi whakahura e haere ake tonu - Atuatanga is an on-going discovery.*

Māori have lived in Aotearoa/New Zealand for hundreds of years. Prior to that they settled and lived on various islands in the South Pacific. Their seafaring ancestors learned about their new environment; they adapted to it, changed it where they could and survived. The arrival of the *Pākehā* brought substantial challenges that required extensive change. At one stage it was thought that the Māori would disappear, they were so decimated by diseases and changes of their living.<sup>524</sup> They nevertheless recovered and adapted. All of the

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<sup>522</sup> Translation: 'I will never be lost: I am from the seed that was planted in *Rangiātea*.' Māori will never be annihilated: they come from an ancient people that will continue to survive.

<sup>523</sup> Buck, Peter. (Te Rangi Hiroa). (1982). *The Coming of the Māori* (Second Edition). Wellington: Māori Purposes Funds Board and Whitcombe and Tombs Ltd. p. 446.

<sup>524</sup> See Buck, Peter. (Te Rangi Hiroa) (1925). *The Passing of the Māori. Transaction and Proceeding of the Royal society of New Zealand 1868-1961*, 55, Pp. 362-375.; Walker, R. (2004). *Ka Whawhai Tonu Mātou: Struggle Without End*. Auckland, New Zealand: Penguin Books.

participants pointed to the ability of Māori to learn and to change if they know and understand why it is necessary, otherwise they can be obstinate. Like the other participants PA7 talked about *te Atuatanga* being a new approach:

*It was a whole new approach. But it was also for me interpreting where God was in this world at this time and how the human mind was trying to accommodate it and to make it relevant. I think the whole teaching approach within the church itself has changed dramatically. Where it is not enough to learn about facts as we did but actually to challenge what the statement is saying to you and teasing it out.*

As a participant in the development of *te Atuatanga*, PA7 went on to say:

*We had to do something of our own before we lost what we actually are. So, what we are trying to do in the Taapapa is actually a new experience of actually trying now to define Atuatanga within the concept of the Māori world and how it impinges onto the world view of where that thought is carrying you...*

Here PA7 is expressing a deep concern about where Māori in the *te Hāhi Mihinare* were heading in the 1970s through to 2002, when *te uiuitanga* with PA7 took place. If the General Synod/*Te Hīnota Whānui* of the Anglican Church had not decided to extend the authority of *Te Pihopa of Aotearoa* in 1978 and if the 1986 recommendations of *Te Komihana mō te Kaupapa Tikanga Rua mō te Tiriti o Waitangi* (The Bi-cultural Commission of the Anglican Church on the Treaty of Waitangi)<sup>525</sup> had not led to the 1992 revised Constitution, Māori would have left the Church and those who remained would have “lost what we actually are.”

On *te Atuatanga* and theology, PA7 said:

*And I suddenly found that you don't need to read theological books, you can read poets, writers like Ihimaera. You know, there's a lot of good stuff going. Witi... and yet he's actually talking about the world view of the Māori, of where are... You know, you've*

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<sup>525</sup> *Te Komihana mo te Kaupapa Tikanga Rua mo te Tiriti o Waitangi/The Bi-cultural Commission of the Anglican Church on the Treaty of Waitangi*. (1988). *Te Ripōata a te Komihana mo te Kaupapa Tikanga Rua mo te Tiriti o Waitangi - The Report of the Bi-cultural Commission of the Anglican Church on the Treaty of Waitangi*. (pp. 48). Auckland, NZ: The Church of the Province of New Zealand.

*got to read widely and don't rely only on the... well, the text is alright, the theological text is fine. You must have a foundation. But to tease them out you've got to go outside the texts to pick up what these fellas are saying.*

In *te uiuitanga* with PA7, which these two quotations are examples of, it was clear that PA7 saw *ngā Tāpapa* helping Māori to gain the skills and tools to reflect on their contexts of *te Ao Māori* and Aotearoa/New Zealand in order to regain, retain and develop their identity and knowledge about themselves. He also saw *te Atuatanga* as helping Māori to explore Contextual and Indigenous theologies in order to understand their *whakapono* as Māori, and especially as *ngā Karaitiana Māori*, within *te Ao Māori* and Aotearoa/New Zealand. That material to do this was not confined to theological books but in the writings, poetry, paintings and other forms of expression by such people as Witi Ihimaera, Patricia Grace, Robyn Kahukiwa was a realisation that had begun in the 1970s but had consolidated in the 1980s as PA7 had had opportunities to visit and host other Indigenous Peoples. It was PA7's hope that the establishment of *Te Whare Wānanga* would enable this and more to happen.

All of the participants did not confine themselves to what they knew already but, like PA7, went beyond the text, material and the thinking that their *kaumātua*, *kuia* and *whānau* had raised them with. PA1, PA2, PA3, and PA5 even 'ran away' (although their *whānau* knew where to find them) so that they could have the opportunities to experience different approaches to life, to explore new ideas and ways of thinking. But whether they 'ran away' or stayed within the sphere of influence of their *whānau*, there were three things that they all experienced: a confirmation that their *Atua Karaitiana* was always with them; a strengthening of their identity as Māori; and a resolve to go into ministry. All of them saw their ministry as seeking to assist Māori to explore their *whakapono*; to encourage Māori to tease out Biblical, theological and other texts and to go outside the texts that they had been confined to at the institutions where they had trained for ministry; and to support Māori as they grow and develop as they moved forward.

*Ngā uiuitanga* with the eight participants were convivial and, as a consequence, they were wide ranging. The information and insights that the participants gave were very helpful to clarify what *te Atuatanga* has been construed to be and what it can be both now and in the future. Initially understood to be Māori theology it is evident in the *kōrero* that *te Atuatanga* ought to be broader than this. It could definitely include theology but it “ought” to also include pastoral care (practical theology), and history. These thoughts will be addressed in the next two *Wāhanga*.

In these *uiuitanga* the participants gave voice to their concerns about Euro-Western knowledge and thought. Their experiences within the *Te Hāhi Mihinare* had taught them that the theological training institutions in the Church, as well as other institutions and bodies of the Church, were largely ignorant of the relevance and validity of *mātauranga Māori* and *te whakapono Māori* (Māori faith, Māori beliefs). They had also found that these institutions had at times actively worked to undermine *te whakapono Māori* by denying them and other Māori opportunities to explore their *whakapono* as Māori. *Te Atuatanga* was seen as a means to restore the imbalance that had occurred and to creating opportunities for Māori to develop their knowledge and understanding of their *whakapono* and to make it part of their daily reality using Māori and *Pākehā* tools and knowledge. *Whakapapa* and *whānaungatanga* were seen as key Māori concepts and tools that can be used to achieve this development and growth for Māori (and for *Pākehā* who will listen).

Despite their negative experiences, they acknowledged the determination and commitment of their *tīpuna* and *kaumātua* to become and remain Anglicans as being a positive reason for them to hold on to their *whakapono Karaitiana* and to stay with *Te Hāhi Mihinare*. They also

acknowledged the positive experiences they had had themselves which encouraged them to remain committed to *te Atua Karaitiana* and to the *Te Hāhi Mihinare*. *Atuatanga* would provide the tools and mechanisms for them and generations to come to be determined and committed *Karaitiana Māori*.

## *Te Wāhanga Tuawhitu - Chapter Seven*

*He aha te taonga nei ko te Atuatanga? – What is this treasure called Atuatanga?*

*E tipu e rea mō ngā rā o tōu ao  
Ko tōu ringa ki ngā rākau a te Pākehā  
Hei ora mō tōu tinana  
Ko tōu ngākau ki ngā taonga a ō tīpuna Māori  
Hei tikitiki mō tōu māhunga  
Ko tōu wairua ki te Atua, nāna nei ngā mea katoa.<sup>526</sup>*

### *Ko te Whakatūwheratanga – Introduction*

In *te Wāhanga Tuawhā* the writings of six people who had recorded their thoughts and understanding of *te Atuatanga* were analysed. Four of the writers had taught *te Atuatanga* for the *Atuatanga* programme of *Te Whare Wānanga o te Pihopatanga o Aotearoa*; one had been an occasional tutor; and one had written a paper for the Resource Management Law Reform project. In *te Wāhanga Tuaono* this *whakapae* analysed material that *te kaituhi* had gathered through *ngā uiuitanga* with eight Anglican Māori clergy. In this *Wāhanga* this *whakapae* intends to fulfil two of its *tūmanako* (aims). The first is to try to synthesise the thoughts of the fourteen participants in order to present a clearer understanding of *te Atuatanga*. The second is to explore what the relationship can and ought to be between *te Atuatanga* and *mātauranga Māori* taking into account some of the *whakaaro Māori* (Māori thinking) about *te Rongopai Karaitiana* (the Christian Gospel), particularly since 1814.

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<sup>526</sup> Translation: “Grow and branch forth for the days of your world; Your hands to the tools of the Pākehā for the welfare of your body, Your heart to the treasures of your Māori ancestors as adornments for your head; Your spirit with God, who made all things.” Sir Apirana Ngata. Quoted and translated in Mead, H. M., & Grove, N. (2001). *Ngā Pepeha ā Ngā Tīpuna*. Wellington: Victoria University Press. p. 48.

*He aha te taonga nei ko te Atuatanga? – What is Atuatanga?*

*Kua whakamahia te kupu ko te Atuatanga e Ngāi Pākehā –Atuatanga as a term used by Pākehā*

As discussed in *te Wāhanga Tuatahi* (Chapter One), *te Atuatanga* is a *kupu Māori* (Māori term). Based on anecdotal information and observation, those who use *te kupu* are mainly Māori. Many of those Māori know something of *te Reo Māori* but only some of them know *ngā ariā* (concepts) and *ngā hōhonutanga* (nuances) embedded in *ngā kupu*. Some *Pākehā* choose to use *te kupu* but only some of them are familiar with *te Reo Māori*. Sadly very few *Pākehā* have tried to learn about *ngā ariā* and *te hōhonutanga* of *ngā kupu* from *te tirohanga Māori*.

There have been *Pākehā* who have taken courses of *te Atuatanga* at *Te Whare Wānanga* and have passed them. They have then gone on to use *te Atuatanga* in *te horopaki o te Hāhi whānui* (the context of the wider Church) and in *te horopaki o ō rātau kainga* (the context of their homes). Thus *te kupu* is not being used only in *horopaki Māori* (Māori contexts) or when only *te Reo Māori* is being used. This *whakapae* is an example of *te Atuatanga* being discussed in a non-Māori context and although both *te Reo Māori* and English are being used the dominant language is English. One *Pākehā* student, Lois Nairn, completed *te Atuatanga* programme and an essay of hers was published in *Mai i Rangiātea*, the journal of *Te Whare Wānanga*, even though she did not know *te Reo Māori*.<sup>527</sup>

*Ko te Atuatanga he kupu Karaitiana anake? – Is te Atuatanga a Christian term only?*

For some of the participants in this project *te Atuatanga* was a new *kupu*. They had not heard the *kupu* when they were growing up but accepted it as part of the language of *Te Whare Wānanga o Te Pīhopatanga* and *Te Pīhopatanga o Aotearoa*. All of them were adamant that when it is used it is *he kupu Karaitiana* (a Christian term). They also made the assumption that when *te Atuatanga* is used by people who identify themselves as belonging to *te Pīhopatanga o*

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<sup>527</sup> Nairn, L. (2009). Exploring Atuatanga. In *Mai i Rangiātea*. 4(Journal 2009). 69-72. Although Lois' essay is on *Atuatanga* it was not analysed in *Te Wāhanga Tuawhā* as it drew on material that *Te Wāhanga* did analyse.



Aotearoa they are applying the *kupu* from within *he horopaki o te Hāhi Mihinare* (an Anglican Māori context) and/or *he horopaki Karaitiana Māori* (a Christian Māori context). This meant that they would likely be communicating from *he tirohanga o te Hāhi Mihinare* (an Anglican Māori perspective, an Anglican Māori worldview) even if it was not sanctioned by *Te Hāhi Mihinare* hierarchy.

The participants also assumed that those who use the *kupu* and belong to other denominations and churches could do so from the *tirohanga* (perspective) of their *Hāhi* (denomination, Church). For example, the Rev. Wayne Te Kaawa, *Te Ahorangi* (Moderator) of *Te Aka Puaho*<sup>528</sup> in the Presbyterian Church of Aotearoa/New Zealand, has included *te Atuatanga* in programmes at *Te Wānanga a Rangi*<sup>529</sup>. While people from *Te Whare Wānanga* have given presentations at *Te Wānanga a Rangi*, *Te Wānanga a Rangi* and its students are no doubt developing their understanding that is reflected in the *tirohanga* of *Te Aka Puaho*. A good example of this is *Te Kupu Whakapono*, a statement of faith, in both *te Reo Māori* and English that incorporates *ngā rangahau whakapono o ngāi Māori me ngāi Pākehā* (Māori and Pākehā theologies) from *te tirohanga o te Aka Puaho* (the perspective of *te Aka Puaho*)<sup>530</sup>. (See Appendix VI)

The written material on *te Atuatanga* analysed in this *whakapae* is by people from *Te Hāhi Mihinare*. All those who participated in *ngā uiuitanga* were from *Te Pīhopatanga o Aotearoa*. While *Te Hāhi Mihinare*, and *Te Pīhopatanga* in particular, does not have a monopoly on *te Atuatanga* the focus on people belonging primarily to *Te Pīhopatanga* reflects the level of energy and resources that *Te Pīhopatanga* has committed to exploring and developing *te Atuatanga*, and to educating and encouraging its laity and clergy to apply *te Atuatanga* in

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<sup>528</sup> *Te Aka Puaho* is the Presbyterian Maori synod of the Presbyterian Church of Aotearoa New Zealand.

<sup>529</sup> *Te Wānanga a Rangi*, at *Te Maungarongo Marae* in *Ohope*, is where *Amorangi* ministers are trained for ministry in *Te Aka Puaho*.

<sup>530</sup> Presbyterian General Assembly. (2010). *Te Kupu Whakapono - Confession of Faith*. Retrieved from <http://presbyterian.org.nz/> website: <http://presbyterian.org.nz/for-ministers/worship-resources/confession-of-faith> Accessed on 23/09/2012.

their daily lives and ministry. Consequently it is *te Atua Karaitiana* who is taken to be *te Atua* that *te Atuatanga* embodies and describes. In what follows, therefore, it is *te Atua Karaitiana* who is being referred to.

*Ko te Atuatanga he mea āhua rerekē ki te Theology Euro-Western me te Theology o ngā Pākehā – te Atuatanga is different to Euro-Western Theology and Pākehā Theology.*

Potaka-Dewes makes the point that the *kākano* (seed) of *te Atuatanga* came from *Rangiātea* but it had *purapura* (vines) that stretched back into the history of the Anglican Church and that that history is long and significant. In drawing the ancient histories of *Rangiātea* and the Church of England together, Dewes is suggesting that *te Atuatanga* endeavours to bring together the two spiritual homes of Anglican Māori: *Rangiātea* and England. *Te Atuatanga* is about Māori who, by 1814, having been planted - settled - in Aotearoa/New Zealand for over 6 centuries. They acquired new knowledge, beliefs, understandings, technology and practices from the missionaries and reached out their vines to draw in something that could strengthen their *kākano* and give it renewed life. This new life was *te Whakaponu Karaitiana* and for many Māori it came in the form of *te Hāhi Mihinare*. *Te Atuatanga* has a long history.

There are also political, theological and social reasons for making the distinction between '*te Atuatanga*' and 'Christian theology'. Walters explained that:

My way of teaching Atuatanga at our Taapapa is similar to the way I teach such things as for example, tangihanga, te whakaatu, tino rangatiratanga, or karakia. Tangihanga is not quite the same as Pākehā death customs. Te whakaatu manuhiri is not quite the same as Pākehā welcome ceremonies. Tino rangatiratanga is not quite the same as Pākehā sovereignty, and karakia is not quite the same as Pākehā worship. It follows then that Atuatanga is not quite the same as theology.<sup>531</sup>

While Walters may have been trying to be diplomatic in his comment that *te Atuatanga* is "not quite the same as theology", other participants in this project were more definite that it

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<sup>531</sup> Walters, M. (1997). "Taking a Stance on Teaching Atuatanga." A Paper presented on 22-23 October 1997. p. 1

was not. *Te Atuatanga* might incorporate aspects of Euro-Western and *Pākehā* theology but it is not limited to them or to the definitions of theology given by Euro-Westerners and *Pākehā*.

### 1. *Ngā Pūtake Tōrangapū – Political Reasons*

One of the political reasons was the quest by Anglican Māori for *tino rangatiratanga* and the retention of *taukiri Māori*. Collectively the participants believed that theology, as a field and a process of studying and thinking about *te Atua Karaitiana*, was not only dominated by *Pākehā* but had a history and tradition that *Pākehā*, particularly those settlers of British origin, were better than if not superior to Māori. All of the participants had had experiences of *Pākehā* prejudices and practices of assimilation and integration within *te Karaitianatanga* and *te Hāhi Mihinare*. Those who had been students at St John's College or College House agreed with PA5 when he stated:

*What we learnt at College House is ... all imported stuff. We learnt about the Pākehā Christian and the only real Māori, the only real New Zealand stuff that we got was NZ church history. But then it didn't have anything about ngā Hāhi Māori o mua. And we weren't even told about Te Whakapono o te Māori i mua ... you know how they evolved from Io and all that and how it came down. Te Whakapono o ngā Māori was never taught to us at College House.*

One of the criticisms of *te Hāhi Mihinare* is that although it had been in Aotearoa/New Zealand since 1814, no Anglican Māori was successful in becoming a theologian according to the Euro-Western criteria that Bishop Selwyn brought with him from England. Largely through the encouragement and support of the late *Pīhopa* Whakahuihui Vercoe<sup>532</sup> the first Māori to meet the criteria was Moeawa Callaghan in 1999. The Euro-Western criteria, as applied by the Anglican Church and as it was understood by Māori, was that a person needed to have a doctorate in theology before *Pākehā* Anglicans, who held the power and purse strings, would even consider them. This degree needed to be in systematic theology

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<sup>532</sup> As far as I am aware, the first Anglican Māori to graduate with a post-graduate degree in theology was Moeawa Callaghan in 1999. (Callaghan, Moeawa (1999). *Theology in the Context of Aotearoa New Zealand*. (M.A. Thesis) University of California (Berkley), San Francisco, California.)

and supported by either biblical Hebrew or Greek although it was preferred that the person had both.<sup>533</sup> To achieve this, the person needed to be prepared to go overseas to study.<sup>534</sup>

The problem for Anglican Māori was that the needs among their people usually outweighed the opportunities to undertake postgraduate study.<sup>535</sup> The biggest obstacle, however, was the low income Māori clergy endured compared to their *Pākehā* counterparts. Most of them received 50% of a stipend from their diocese as it was expected that they, their *whānau* and their parishioners would provide them with the rest.<sup>536</sup> It was not until the 1990s that scholarships from the St John's College Trust Board were available to provide some support for Māori to study overseas. The only institutions offering post-graduate study in Aotearoa/New Zealand were Knox College in association with the University of Otago, and they were dominated by the Presbyterian Church.

This is not to say that there were no *kairangahau whakapono Māori* (Māori theologians) prior to 1999. There certainly were. As PA4 stated:

*I think now, today, if you asked me who had been the major theologian who I think about today and who would perhaps provide me with an insight into the way that God is talking to me, and the way that I should use my experiences to understand God or life*

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<sup>533</sup> Healy, Susan Mary. (1988). *The Theology Colleges and the Maori*. (MTheol Thesis), Melbourne College of Divinity, Auckland, NZ; Plane Te Paa, Jenny. (1995). *Kua Whakatungia ano a Te Rau Kahikatea: An Historical Critical Overview of events which preceded the Re-establishment of Te Rau Kahikatea Theological College of Te Pihopatanga o Aotearoa*. (MED Thesis), University of Auckland, Auckland, NZ.

<sup>534</sup> The first Anglican Māori to graduate with a doctorate in theology was Dr Jenny Plane Te Paa in 2001. See: Plane Te Paa, Jenny. (2001b). *Contestations: bicultural theological education in Aotearoa New Zealand*. (PhD. Thesis), Graduate Theological Union, Berkley, CA, USA.

<sup>535</sup> Four of the eight participants in *ngā uiuitanga* said that they had to leave St Johns or College House before they could complete an LTh. even when they were close to completing. Two of those four were able to complete an LTh. later in their lives and te *kaituhi* of this *whakapae* was able to assist a third to receive an LTh. shortly before he died.

<sup>536</sup> This is based on anecdotal evidence provided by Anglican Māori clergy at hui *te kaituhi* attended in the early 1990s. But it was a requirement by dioceses that a Māori Pastorate could not hope to get a minister unless the people provided a minimum of five acres of land for a house and land. The minister would plant an orchard, grow vegetables and raise pigs for sale to supplement his half stipend. The land usually became the property of the diocese. According to diocesan records in the Diocese of Waiapu in 1874 the stipend of *Pākehā* began at £100 for a curate and grew incrementally to £500 over a 5 year period. This was guaranteed by the diocese. Māori clergy received £50 and it did not change until the 1960s.

*experiences I think Piripi Taumata-a-kura, without doubt, is the major theological thinker to my mind. I've got no doubt about it. Because he was one of those theologians who provided a solution: provided an insight.*

Unfortunately Taumata-a-kura, like many other *kairangahau whakapono Māori* of his time and after him, did not have any academic qualifications that counted and therefore did not meet the Euro-Western criteria of a theologian. Taumata-a-kura died around 1868 and since then there has been a small but steady number of Anglican Māori who have completed a Licentiate in Theology at St John's College, Te Rau College or College House. Since 1990 there has been an increasing number who have gained diplomas and undergraduate and post-graduate degrees in theology or *te Atuatanga*, including some with doctorates.

Another political reason, which was discussed in *te Wāhanga Tuatahi* (Chapter One), was because of the failure of the first application by *Te Whare Wānanga* to gain NZQA accreditation to deliver an undergraduate degree in theology in 1995 and the subsequent decision to use *ngā kupu Māori* (Māori terms) and *ngā ariā Māori* (Māori concepts) in the second, and successful, application in 1996. The political point that was being made with the first application was that there were already *ngā kairangahau whakapono Māori* and *Te Whare Wānanga* would enable more Māori to become *ngā kairangahau whakapono*. With the second application, the point being made with the first application still applied but in addition, the *Pākehā* academics who had opposed the first application were being told that they could no longer control Māori learning and gaining educational qualifications applicable to ministry.

The application process, begun in 1995, helped to inspire and push people within *te Pīhopatanga* to think about what it meant for them to be *he Karaitiana*, both Māori and *Pākehā*, in the Anglican Church. For some of them, such as Potaka-Dewes and Whatarangi Winiata, it was an issue of continuing Māori survival as the twentieth century came to an end. But this was an issue that involved all Māori not just *Karaitiana Māori*, and not just those Māori who belonged to *te Pīhopatanga*. *Te Pīhopatanga* was a good place to start, however, and where

leadership for Māori in other denominations might come from. *Te Atuatanga* was a means of regaining, retaining, sustaining and developing *te wairua Māori* and placing *te wairua Māori* back at the heart of *te Ao Māori*. The driving force for Māori survival had to come from among Māori, and there was no better organisation than *te Pīhopatanga* to lead and provide inspiration.

In their discourses participants privileged the term *Pākehā* theology when talking or writing about theologies that have been created and developed by people living in Europe, Britain and America. They also included the theologies created and developed by *Pākehā* living in Aotearoa/New Zealand. Although there is a small number of *Pākehā* theologians who are endeavouring to develop theologies that are contextual to Aotearoa/New Zealand the participants saw *Pākehā* theologies from Aotearoa/New Zealand as being replications of or embellishments on those from Europe and North America with limited or no original thinking. From what they had read and observed, *Pākehā* theologians who are resident in Aotearoa/New Zealand continue to hark back to the theologies from Europe and/or North America even when they and their families have been in Aotearoa/New Zealand for more than one generation. They continue to perpetuate colonial and post-colonial theologies. *Te rangahau whakapono Māori*, on the other hand, is grounded in Aotearoa/New Zealand: it has no other home-country. *Te Atuatanga* is grounded in Aotearoa/New Zealand it follows that *te Atuatanga* includes *rangahau whakapono Māori*.

## 2. Ngā Pūtake Rangahau Whakapono – Theological Reasons

Although *te Rangahau Whakapono Horopaki* (Contextual theology) did not originate in Aotearoa/New Zealand *kairangahau whakapono Māori* have taken it and made it theirs by grounding it in Aotearoa/New Zealand. That is, their *Rangahau Whakapono Horopaki* is not only located in and draws on images, sounds, smells and feelings that emanate from the environment and surrounds of Aotearoa/New Zealand but it is also embedded in and arises

out of *ngā tirohanga o ngāi Māori* (the worldviews of Māori). Te Waaka Melbourne writes of *te Atuatanga* as *he Rangahau Whakapono Horopaki*:

The study of *te Atuatanga* must begin with its base firmly rooted in Aotearoa with its indigenous peoples' understanding of their earliest beliefs about how they were developed, maintained, modified and adapted to fit the changing culture of their people in the social, political, economic and religious circumstances of their past and present.<sup>537</sup>

*Te Rangahau Whakapono Horopaki* encouraged the project participants to critically analyse the political, economic, social and cultural current conditions and situations in Aotearoa/New Zealand for Māori and to ask: *he aha te tirohanga o te Atua i roto i ēnei mea?* (what is God's view on these things?) For example, there was plenty of political activity happening among Māori and *te Pihopatanga*, especially in *Te Whare Wānanga*, and *te Hāhi Mihinare* was not presenting a balanced history of Aotearoa/New Zealand by providing a more complete account of the role the missionaries and *te Hāhi Mihinare* played in it. As PA4 had stated:

*They say that the missionaries brought God to the Māori basically as a mean for divesting them of their lands. This is critical of the missionary. And I listen to the stories being told in defence of government action and I never hear anything good about God in it. God is out of the picture as far as Māori are concerned.*

The concern that PA4 and other participants had was that by not responding to the Māori voices critical of the missionaries and *te Hāhi Mihinare*, *te Pihopatanga* and *Te Whare Wānanga* were not only condoning the inaccuracies in the history of Aotearoa/New Zealand but were actually encouraging Māori to abandon *te Pihopatanga*, *te Hāhi Mihinare* and *te Whakapono Karaitiana*. Of even more concern, however, was that this inaction undermined *ngā mahi whakaoranga o te Atua i waenganui i ngāi Māori* (God's work of salvation among the Māori people) as an increasing number of Māori, in particular young Māori, rejected *te Atua Karaitiana* (the Christian God) in favour of *ngā atua o mua* (the traditional gods) or nothing.

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<sup>537</sup> Melbourne, Te Waaka (2011). *Te Wairua Kōmingomingo o Te Māori: The Spiritual Whirlwind of the Māori*. (PhD), Massey University. p. 20.

*Te Rangahau Whakapono Wetekina* (Liberation theology) is *he rangahau whakapono* (a theology) developed in contexts where people have suffered political, economic and social oppression and marginalization. In Central and South America it was developed using a Marxist model of political and economic analysis. For many Māori *te rangahau whakapono wetekina* also speaks to the situation here in Aotearoa/New Zealand. *Ngā kairangahau whakapono* like Potaka-Dewes, Marsden, McKay and Melbourne have taken *te Rangahau Whakapono Wetekina* and turned it into *he Rangahau Whakapono* that fits *te horopaki* of Aotearoa/New Zealand. In Aotearoa/New Zealand the Marxist focus on economic and social disparities are important but the racial and cultural differences between Māori and *Pākehā* are considered to be equally important.

*Te Rangahau Whakapono o ngā Tāngata Whenua* (Indigenous theology) is in essence *te Rangahau Whakapono Horopaki* and it could be argued that *te Rangahau Whakapono o ngā Tāngata Whenua* is a sub-field of *te Rangahau Whakapono Horopaki* because *te Rangahau Whakapono o ngā Tāngata Whenua* is contextual. What makes *Te Rangahau Whakapono o ngā Tāngata Whenua* distinct and important to *ngāāngata Whenua* is that it allows for greater weight being given to *te tikanga* (culture), *te taukiri* (identity), *ngā uara* (values) and so forth. The starting point is from within their world. This why the development of *te Rangahau Whakapono o ngā Tāngata Whenua* has been and continues to be important to/for Māori – indeed crucial for *te Karaitianatanga* and *Māoritanga* going forward. If *te Atuatanga* is to be classified as a *pūkenga mātauranga* (academic discipline), then it would be classified as *he Rangahau Whakapono o ngā Tāngata Whenua*.

### 3. *Ngā Pūtake Pāpori – Social Reasons*

*Atuatanga* incorporates *te Rangahau Whakapono Horopaki* and *te Rangahau Whakapono Wetekina* and also includes *te Rangahau Whakapono o ngā Tāngata Whenua o te Ao* (Indigenous theology). *Atuatanga* does this by being firmly rooted in *te Ao Māori* that begins with *wairua Māori* and includes *whakapapa*, *whānaungatanga*, *tikanga Māori*, and all the components that construct *ngā tirohanga Māori*. Māori are living in a world that is rapidly shrinking as communications and



travel become faster and more efficient and effective. Knowledge and technology continue to expand and ways of doing things keep changing.

Hirini Mead wrote:

In traditional times there was a close link between the people and their culture and all that the term implies. People tended to live in communities of relatives and they were members of several supporting groups such as the whānau and the hapū ... Tapu was an important part of the religious system and it was like an invisible policeman that was always around. Once the system of tapu controls was understood, people could live their lives in relative harmony with their Gods ... Today the support systems are no longer in place, except perhaps in a few isolated cases. The whānau is scattered. The elders are back home at the tribal base. And there are the varied offerings of city life ... in some cases the support systems have even broken down at the tribal base. Today Māori society is subject to every temptation that is known in the western world.<sup>538</sup>

While this may seem to be a 'fall narrative', Mead is describing the predicament that many Māori are in and proffers some reasons why this is so. Statistically large numbers of Māori appear in the courts and are in prison, Māori are unhealthy, live unhealthy life styles, and are dying young. A large number of Māori are unemployed and are on government benefits. Mead suggests that *tikanga* "could be very helpful in providing some support and guidelines for people who have lost their way in life"<sup>539</sup> If *te Atuatanga* incorporates *tikanga Māori*, as the sources of this *whakapae* argue, then *te Atuatanga* should provide such support and guidelines to Māori.

In *te Wāhanga Tuatahi* (Chapter One) there is a *wāhanga* on *wairua Māori*, *wairuatanga* and *te Taha Wairua* in which the meaning of these *kupu* and the differences between them is discussed. It was noted that:

*Wairua Māori* signifies a Māori world view in which everything that exists is not just physical or material but is spiritual as well. Whatever is physical or material in the universe do not and cannot exist as and of themselves. That

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<sup>538</sup> Mead, Hirini. (2003). *Tikanga Māori: Living by Māori Values*. Wellington, NZ: Huia Publishers. p. 247.

<sup>539</sup> Mead, 2003: 247.

which is physical or material flows from that which is, both seen and unseen.<sup>540</sup> Western Cartesian dualism has no place in a Māori world view.<sup>541</sup> Traditionally Māori life involved knowing, understanding and interacting with the spiritual world: the physical world came from and was imbued by the spiritual world; they intersected and flowed into one another.

As also noted elsewhere in this *whakapae* many Māori regard themselves, and are regarded by other peoples, as *tāngata wairua* (spiritual people) meaning that they have a strong sense of *te ira atua* of *te Orokohanga*. For those Māori who choose not to ignore or deny this aspect of their being and existence but seek to learn more about it there is the challenge of finding help and resources. An increasing number are turning to *ngā atua o mua* but there are many who persist with *te Whakapono Karaitiana* and for them *Atuatanga* may be that help and resource.

Humanism, secularism, individualism and other Euro-Western philosophies and ideologies have impacted on Māori from the 19<sup>th</sup> Century onward, at a time when Māori have had to adapt to considerable political, economic and social change. Although many Māori had converted to *te Whakapono Karaitiana* this did not ameliorate the forces of colonialism and post-colonialism that were driven by these Euro-Western philosophies and ideologies. Often the colonial leaders were members of *te Whakapono Karaitiana*. Yet despite the turmoil that most Māori experienced a significant number have held on to their *whakapono* in *te Atua Karaitiana*.

From the political discourses that Māori, including many of their political and social leaders, have made over the last fifty to sixty years it is possible to gain *he tirohanga* that Māori want

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<sup>540</sup> In *Te Whakapono o Naihia* (The Nicene Creed), *te Atua* is described as being *te Kai-hanga o te rangi me te whenua, o ngā mea katoa e kitea ana, o ngā mea hoki e kore e kitea*. (Creator of heaven and earth, of all things seen, and of things not seen). While this reflects the thinking of those who participated in the Ecumenical Council of Nicea in 325 A.D, it also reflects Māori thinking in that the universe is comprised of elements that cannot be seen as well as elements that can be.

<sup>541</sup> See Irwin, J. (1984). *An Introduction to Māori Religion: Its character before European Contact and its survival in contemporary Māori and New Zealand culture*. Sturt Campus, Bedford Park, S.A.: Australian Association for the Study of Religions. Pp. 5-7; Roberts, R. M., & Wills, P. R. (1998). Understanding Maori Epistemology: A Scientific Perspective. In H. Wautischer (Ed.), *Tribal Epistemologies: Essays in the Philosophy of Anthropology* (pp. 43 - 71). Aldershot, UK: Ashgate Publishing.

to revive many practices of *tikanga Māori* that are pre-*Pākehā* – minus, of course, such practices as *kaitangata* (cannibalism), *raukakai* (human sacrifices), and *taurekarekatanga* (slavery). The revival of *te Reo Māori* for example, has brought about a revival of ancient *karakia* and *whakapono* (beliefs). The rhetoric, accompanied by many practices that are claimed to be ancient or based on ancient practices, suggests that many Māori are antimodern or support antimodernism<sup>542</sup>. By this is meant that they are opposed to modern industrial/technological development; modern economic theories, philosophies and ideologies upon which political ideologies and policies are based; and modern social and cultural theories that argue for individualism over against community cohesion and group identity.

Māori history, however, shows that Māori were not Luddites but were quick to utilise tools, machinery and ideas in agriculture and horticulture introduced by the *Pākehā* traders and settlers and continued to do so over succeeding years despite the substantial loss of *whenua* and other economic resources.<sup>543</sup> While Māori have been cautious and resistant to new philosophies, ideologies and policies that have undermined *tikanga Māori* and societal cohesion, they have nevertheless retained ideas that they perceived help Māori survival and have utilised them despite opposition and active undermining by both *Pākehā* and Māori.

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<sup>542</sup> See: Versluis, Arthur. (2006). Antimodernism. *Telos* Winter 2006(137), pp. 96-130; Luke, Tim. (2006). Alterity or Antimodernism: A Response to Versliuis. *Telos* Winter 2006(137), pp. 131-142; Dawson, Lorne. L. (1998). Antimodernism, Modernism and Postmodernism: Struggling with the Cultural Significance of New Religious Movements. *Sociology of Religion*, 59(2), pp. 131-156; Taylor, Victor E. & Winkquist, Charles E. (Eds.) (2001), *Encyclopedia of Postmodernism*. London, UK; New York, NY, USA: Routledge; Crockett, Clayton. (2010). Post-Secular Spinoza: Deleuze, Negri and Radical Theology. *Analecta Hermeneutica*, 2, pp. 1-13; Smithies, James. (2006). An Antimodern Manque: Monte Holcroft and *The Deepening Stream*. *New Zealand Journal of History*, 40(2), pp. 171-193; Rohkramer, Thomas. (1999). Antimodernism, Reactionary Modernism and National Socialism. Technocratic Tendencies in Germany, 1890-1945. *Contemporary European History*, 8(1), pp. 29-50.

<sup>543</sup> See: Firth, Raymond. (1973 [1929]). *Economics of the New Zealand Maori*. Wellington, N.Z.: Government Printer; Maritz, Alex. (2005). Indigenous Enterprise In The Social Context: The New Zealand Indigenous Entrepreneur. *The International Indigenous Journal of Entrepreneurship, Advancement, Strategy and Education*, 1-15; Consedine, Bernadette. (2007). Historical Influences: Maori and the Economy. (pp. 12). Wellington, NZ: Te Puni Kōkiri (Ministry of Maori Development).

Traditional *tikanga* Māori that emphasise *ngā ariā*, *ngā mātāpono* and *ngā uara* like *whānaungatanga*, *manaakitanga*, *ūkaipōtanga* and *kaitiakitanga* would seem to be antimodern. However, Māori have never been opposed to using new and innovative technology. *Ngā pūrākau* of *ngā atua* Māori and *ngā tāngata tipua* (superheroes) like *Maui-tikitiki-a-Taranga*, *Tāwhaki* and *Rata* have many accounts of technology being discovered and developed and new approaches to doing things. What has always been of concern are *ngā ariā*, *ngā mātāpono* and *ngā uara* that protect the adhesion and cohesion of the *whānau*, *hapū*, *iwi* and *hāpori*. *Te Atuatanga* is antimodern and supports antimodernism because it continues to uphold a *whakaponono* in *whānaungatanga*, *manaakitanga*, *ūkaipōtanga*, *kaitiakitanga* and so on that have been outmoded and undermined by the philosophies and ideologies of modernism and postmodernism.

For the majority of the project's participants a key distinguishing feature of *te Atuatanga* from Euro-Western and *Pākehā* theology is that it is "Christianity in action and theology in action." PA5 put it this way:

*There is a lot of theology in our taha Māori. Because of what I have experienced as a Māori from my old people. The practical Christianity side. I saw my old people. As soon as they came into a house they'd say, "Haere mai ki te kapu tī! Haere mai!" Now, this is Christianity in practice. "Never mind, stay here the night! Noho mai tātou i te pō!"*

The *rangahau whakaponono* that *Atuatanga* incorporates is a *rangahau whakaponono* of *te whakaponono Karaitiana* in action. It is not an abstract, esoteric discourse or interpretation. It is not an objective exercise but "a passionate, subjective approach"<sup>544</sup>. *Atuatanga* is more than Euro-Western and Caucasian *Pākehā* theology. As Māori Marsden pointed out, the only way to know and understand anything Māori, which he calls *Māoritanga*, is through "the heart rather than the head."<sup>545</sup>

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<sup>544</sup> Marsden, 2003a [1992]: 2.

<sup>545</sup> Marsden, 2003a [1992]: 2.

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal. As a person brought up within the culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective... it is important to remember that Māoritanga is a thing of the heart rather than the head.<sup>546</sup>

As a process of analysis, *rangahau whakapono* “is necessary only to make explicit what the Māori understands implicitly in his daily living, feeling, acting and deciding.”<sup>547</sup>

*Ko te Atuatanga he kupu hōhonu – te Atuatanga is a term that is deep in meaning.*

*Ko te Atua te tīmatanga me te mutunga – God is the beginning and the end.*

Weaving together *Te Māoritanga* (all elements, characteristics, perspectives, values that distinguish Māori and the world of the Maori ) with *Te Karaitianatanga, te Atuatanga* presents an understanding of *te Atua*, the God who is written about in *Te Paipera Tapu*, who existed prior to creating *te Orokohanga* and has continued to be actively involved in *te Orokohanga*. *Te Atua* is the energy, the light and the life that pulses through *te Orokohanga*. In this form *te Atua* continually and constantly sustains, renews, directs and changes *te Orokohanga*. *Te Atua* weaves *te Orokohanga* together to give it form and substance in the shape of all animate and inanimate objects and all that is seen and unseen. To many Euro-Western and *Pākehā* theologians this *tirohanga* probably looks like panentheism and the eco-theology and cosmology expounded by Matthew Fox<sup>548</sup> and some Christian scientists such as Ian G Barbour<sup>549</sup> and John C. Polkinghorne<sup>550</sup>. To many Māori like Potaka-Dewes, Marsden and

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<sup>546</sup> Marsden, 2003a [1992]: 2.

<sup>547</sup> Marsden, 2003a [1992]: 2.

<sup>548</sup> See: Fox, Matthew. (1983). *Original Blessing*. Santé Fe, NM, USA: Bear & Co.; \_\_\_\_\_ (1989 [c1988]). *The Coming of the Cosmic Christ: the healing of mother earth and the birth of a global renaissance*. (2nd ed.). Melbourne, Vic, Australia; San Francisco, Cal, USA: Collins Dove; Harper & Row.

<sup>549</sup> See: Barbour, Ian G. (c1989). Creation and Cosmology. In T. Peters (Ed.), *Cosmos as Creation: Theology and Science in Consonance*. (pp. 115-151). Nashville, Tenn., USA: Abingdon Press; \_\_\_\_\_ (1990). *Religion in An Age of Science*. San Francisco, Cal., USA: HarperSanFrancisco; \_\_\_\_\_ (c2000). Science and Religious Perspectives on Sustainability. In D. T. Hessel & a. R. R. Ruether (Eds.), *Christianity and Ecology: Seeking the Well-being of Earth and*

Joseph Akuhata-Brown, however, these are *ngā whakaaro tūturu Māori* (authentic/genuine Māori thinking) that can be clearly understood from *ngā taonga i tukua iho* that have come down through the generations.

Following through on the thinking on *whakapapa* that was discussed in *Te Wāhanga Tuatahi* (Chapter One), *te Atuatanga* is also *whakapapa*: *te Atuatanga* is the *whakapapa* of *te Atua* present and active in *te Orokohanga*. *Whakapapa* is the framework of *te Orokohanga* as well as *ngā pūrākau* that give the names of the elements and components and explain how and why they exist. Māori inherited from *Te Atua* the creative gift of crafting *ngā pūrākau* and *ngā taonga* and *ngā pūkenga* (skills, abilities, capabilities) to retain and remember them and to pass them on to succeeding generations. In so doing Māori provide the substance to *whakapapa*.

Accordingly, like the Hebrew of the Old Testament, in Aotearoa/New Zealand Māori were given the privilege of naming and providing *ngā pūrākau* of and for every component and aspect that comprise and shape *te Orokohanga*. Some or parts of *ngā pūrākau* were brought to Aotearoa/New Zealand by *ngā tīpuna* (the ancestors) of the Māori while most were created in Aotearoa/New Zealand and are unique to these islands. As McKay and Potaka-Dewes explain in *Te Wāhanga Tuawha* (Chapter Four), *te Atuatanga* embraces Māori primal concepts and values and brings *te Karaitianatanga* into *te Ao Māori*. Dewes states that *te Atuatanga*

...developed a process of self-discovery and self-realism in which students claim back the right to name things in the world around them. This right is based on a new awareness of the importance of *whakapapa*, *Te Reo Rangatira* and *ngā tikanga*....*Atuatanga* acts as a catalyst enabling students to affirm their *tikanga*, their *Māoritanga*. Students discover their identity, what it means to be Māori and to

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*Humans*. (pp. 385-401). Cambridge, Mass., USA: Harvard University Press for the Harvard University Center for the Study of World Religions;

<sup>550</sup> See: Polkinghorne, John C. (1996). *Scientists as Theologians: A Comparison of the Writings of Ian Barbour, Arthur Peacocke and John Polkinghorne*. London, UK: SCM Press.

affirm their *wairua Māori*. Furthermore, students come to trust the process involved in *Atuatanga* to build a relevant, meaningful, Māori worldview.<sup>551</sup>

As PA2 points out, however, *te Atuatanga* is not just rationalising the world around you:

It's a way of living it rather than doing it. People know me for who I am. I don't think I need to try and do anything other than be who I am. I don't always start with Scripture, I'm sorry to say. In some cases I have done that and it's worked well. I know people who can quote Scripture left, right and centre, off-hand. And they can tie it into the different situations. And I don't mind that. I'd do the same thing if I could. But, rather than tie it to special parts of the Bible I like to look at it in the context of the overall purpose of the Bible: what is it saying to me? And what is the message there? ... But in life situations I fall back a lot on what I've experienced... It's true! I tend to rely more on what I've experienced with God through all sorts of things.

As noted in *Te Wāhanga Tuawha* (Chapter Four), McKay argued that *te Atuatanga* must strip away the cultural layers that have been placed on the Gospel message – that is *Ihu Karaiti* (Jesus Christ) – over the centuries by many different cultures in order to understand what is at its heart before *te Atuatanga* can cloak the Gospel with a *korowai kiwi* (a kiwi feather cloak). While PA2 and Te Amo agree with McKay, they are not daunted by it. As Te Amo wrote:

Atuatanga is basic to all our beliefs. It applies to our culture, to the language we use in our expressions of love and devotion. Atuatanga is shared in our homes, in our work, in our community, on our marae...Atuatanga in my opinion is about the transformation and the correlation of a culture that took the Christian message and immersed the message with a wairua Māori into their hearts and made it their own.<sup>552</sup>

Appendix V also illustrates how Walters and Pikaahu consider how *te Atuatanga* can be lived out in reality, hence the performance criteria in Table 2.

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<sup>551</sup> Potaka-Dewes, n.d.: 1.

<sup>552</sup> Te Amo, J. (2009). 'The meaning of Atuatanga and its place in describing Māori and other world views.' An essay submitted as part of the requirements for the completion of *Te Tāhuhu Mātauranga Aotearoa* (TMAo), *Te Whare Wānanga o Te Pihopatanga o Aotearoa*. 1.

McKay also argues that *Pākehā* Christianity should not be summarily dismissed but used as a resource – a point of reference – but not as the primary source. As noted in *te Wāhanga Tuawha* (Chapter Four) McKay argues that the task of *te Atuatanga* is to encourage, empower, enable Māori to focus on the Jesus of the New Testament Gospels and as “....we peel back the multiple layers of theology, culture and myth which have been laid upon the historical Jesus we can begin to understand who Jesus was and what the message was that he came to proclaim.”<sup>553</sup> To do this Māori may need to use the tools of the *Pākehā* to lay bare the true Jesus Christ and, at the same time, to get to the true essence of traditional Māori religion.

Dewes’ reference to *te kākano i ruia mai i Rangiatea* (the seed planted from Rangiatea) and *ngā purapura* (the vines) that spread across to England and back to the times of Henry VIII<sup>554</sup> explains why and how *Te Māoritanga* and *Te Karaitianatanga* are bound together. In this *whakapapa* Dewes connects the two spiritual homes of Anglican Māori: *Rangiatea* and England. Although this thinking is not new: the Māori Prophets of the 19<sup>th</sup> and 20<sup>th</sup> centuries had already made that connect in their *akoranga* (teachings, lessons, pronouncements), *ngā pūrakau* (narratives, stories), *ngā tuhinga* (writings), and *ngā waiata* (songs), Dewes is here explaining why Māori can and should utilise the tools of the *Pākehā* whilst remaining adamant that *te Atuatanga* is grounded in *ngā tikanga Māori* (Māori culture, Māori way of

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<sup>553</sup> McKay, 2001: 108. Concerning the historical Jesus McKay refers to work by: Borg, Marcus J. (1994). *Meeting Jesus again for the first time: the historical Jesus and the heart of contemporary faith*. San Francisco, CA, USA: HarperSanFrancisco; Crossan, J. Dominic, (1991). *The historical Jesus: the life of a Mediterranean Jewish peasant*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994a). *Jesus a revolutionary biography*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994b). *The essential Jesus: original sayings and earliest images*. Edison, NJ, USA: Castle Books; \_\_\_\_ (1995). *Who Killed Jesus?* San Francisco, CA, USA: HarperSanFrancisco; Allen, Charlotte (1998). *The human Christ: the search for the historical Jesus*. Oxford, UK: Lion Publishing; Bornkamm, Gunter (1960). *Jesus of Nazareth*. (Trans. by Irene & Fraser McLuskey with James M. Robinson). London, UK: Hodder & Stoughton; Dawson, Selwyn (2000). *Meet the Man: Jesus of Nazareth who became the Christ*. Palmerston North, NZ: Church Mouse Press; Dunn, James D.G. (1980). *Christology in the Making: a New Testament inquiry into the origins of the doctrine of the Incarnation*. Philadelphia, MA, USA: Westminster; \_\_\_\_ (1985). *The evidence for Jesus*. London, UK: SCM Press; Eckardt, Roy (1992). *Reclaiming the Jesus of History: Christology Today*. Minneapolis, MN, USA: Fortress Press.

<sup>554</sup> See Pp. 178-180.



doing things and living life), *te Kaupapa Māori* (Māori philosophy), *ngā uara Māori* (Māori values and principles) and *Te Reo Māori me ōna tikanga* (Māori language and its practices).

Walters complicates how *te Atuatanga* may be perceived when he talks about *te Atuatanga* as “religiousness” in that it incorporates every attribute of a religion<sup>555</sup>. Given that *te Atuatanga* is the contextualisation and indigenization of the Christian religion by Māori, it may be possible to construe that *te Atuatanga* is something parallel but not within the framework of orthodox Christianity. Indeed, this is a possibility. McKay has a rejoinder to this when he argues that Māori need to focus on the Jesus Christ of the New Testament Gospels and that it is “...only as we peel back the multiple layers of theology, culture and myth which have been laid upon the historical Jesus we can begin to understand who Jesus was and what the message was that he came to proclaim.”<sup>556</sup> If *te Atuatanga* keeps Jesus Christ at its centre and the focus of its teaching, doctrines and practices then it is within the spectrum of the Christian religion and is not a separate religion of its own. In fact, in so doing, *te Atuatanga* may not only lay bare the true Jesus Christ but also the true essence of traditional Māori religion.

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<sup>555</sup> See Pp. 145-146.

<sup>556</sup> McKay, 2001: 108. Concerning the historical Jesus McKay refers to work by: Borg, Marcus J. (1994). *Meeting Jesus again for the first time: the historical Jesus and the heart of contemporary faith*. San Francisco, CA, USA: HarperSanFrancisco; Crossan, J. Dominic, (1991). *The historical Jesus: the life of a Mediterranean Jewish peasant*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994a). *Jesus a revolutionary biography*. San Francisco, CA, USA: HarperSanFrancisco; \_\_\_\_ (1994b). *The essential Jesus: original sayings and earliest images*. Edison, NJ, USA: Castle Books; \_\_\_\_ (1995). *Who Killed Jesus?* San Francisco, CA, USA: HarperSanFrancisco; Allen, Charlotte (1998). *The human Christ: the search for the historical Jesus*. Oxford, UK: Lion Publishing; Bornkamm, Gunter (1960). *Jesus of Nazareth*. (Trans. by Irene & Fraser McLuskey with James M. Robinson). London, UK: Hodder & Stoughton; Dawson, Selwyn (2000). *Meet the Man: Jesus of Nazareth who became the Christ*. Palmerston North, NZ: Church Mouse Press; Dunn, James D.G. (1980). *Christology in the Making: a New Testament inquiry into the origins of the doctrine of the Incarnation*. Philadelphia, MA, USA: Westminster; \_\_\_\_ (1985). *The evidence for Jesus*. London, UK: SCM Press; Eckardt, Roy (1992). *Reclaiming the Jesus of History: Christology Today*. Minneapolis, MN, USA: Fortress Press.

*Ko te Atuatanga te korowai o ngā pukenga mātauranga katoa – Atuatanga i the cloak that covers all disciplines.*

Theology has been understood by Euro-Westerners and many *Pākehā* to be a discipline that studies the being and existence of *te Atua*. Millard Erickson states:

“The study or science of God is a good preliminary or basic definition of theology. The God of Christianity is an active being, however, and so there must be an initial expansion of this definition to include God’s works and his relationship with them. Thus theology will also seek to understand God’s creation, particularly man and his condition, and God’s redemptive working in relation to mankind.

Yet more needs to be said to indicate what this science does. So we propose a more complete definition of theology: that discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life.”<sup>557</sup>

On 1-2 February 2013 *te kaituhi* attended a *hui* organised by *te Hāhi Mihinare*. It was *te Hāhi Mihinare*’s 4<sup>th</sup> and final *Hermeneutics Hui*<sup>558</sup>. Originally this series of *Hui* had been arranged to provide Anglicans in *te Hāhi Mihinare* with an opportunity to explore how Anglicans do hermeneutics. They took as a focus the issue of the ordination of gay and lesbians and the possible election of a practicing gay or lesbian person to be a bishop. While the scope was widened at this *Hui* to include marriage, the main focus remained on the original theme. During the *hui* a number of *Pākehā*, including two of the keynote speakers, said that through these four *hui* the Church had done the biblical exegesis and hermeneutics, now we could get on and do the theology. This is an interesting perspective given Erickson’s comment quoted above. It suggests that Biblical exegesis, hermeneutics and theology are three separate activities and that theology follows after the biblical work and the hermeneutics have been completed. It also suggests that each activity can be compartmentalised and separated from

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<sup>557</sup> Erickson, Millard J. (1993 [1983]). *Christian Theology*. (One volume ed.). Grand Rapids, Michigan, USA: Baker Book House: 21.

<sup>558</sup> This *Hui* was held at Holy Trinity Cathedral, Auckland, on 1 – 2 February 2013, and *te kaituhi* was one of the participants.

one another as though they are separate fields or disciplines. This is one of the conundrums that modernism and the scientific approach to knowledge have created for epistemology: the potential to isolate and box-in disciplines and areas of study.

Conversely, *te Atuatanga* is *te Atua* who provides a *whakapapa* (framework) for *te Orokohanga*. As *te Atua* is more than a collection of parts, *te Atuatanga* is wholistic as *te Atua* is. As *whakapapa*, *te Atuatanga* provides a framework for *mātauranga*, *mōhiotanga*, *māramatanga* and *wānanga*. *Te Atuatanga*, as taught and elucidated through *ngā pūrākau*, *ngā mōteatea*, *ngā haka*, requires that *ngā Tāngata* takes a sustained holistic approach to life, as it relates to *te Orokohanga* and to one another individually and corporately as *whānau*, *hapū*, *iwi* and *hāpori*.<sup>559</sup>

Further, *Atuatanga* is an expression of *ngā tirohanga Māori* (Māori worldviews). *Ngā whakapono*, *ngā tikanga*, *ngā ariā*, *ngā mātāpono*, *ngā uara*, all form and guide the development of *ngā tirohanga Māori*. These *tirohanga* are best expressed in *te Reo Māori* although English has come to be used by Māori increasingly over the last 150 years or so. *Te Atuatanga* can be expressed in diverse ways such as in *tukutuku* (tukutuku weaving), *whakairo* (carvings, sculpture), *kōwhaiwhai* (painted scroll ornamentation), *waiata* (all kinds of songs), and *whakaahua* (paintings), *whakaaro* (plays) and is not limited to written or oral expression.

*Ko te Atuatanga me he whare tipuna –te Atuatanga and an ancestral house*

While considering how to visualise *te Atuatanga* in a way that would be understood by Māori and at the same time conceptualising how *te Atuatanga* embraces all disciplines not just *te rangahau whakapono* or theology, a model based on *te whare tipuna* (the ancestral meeting house) presented itself. This *wāhanga* will explain what *te whare tipuna* is and then discuss

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<sup>559</sup> Marsden, M. (2003c[1992]). *Kaitiakitanga: A Definitive Introduction to the Holistic Worldview of the Maori. The Woven Universe: Selected Writings of Rev. Maori Marsden*. T. A. C. Royal. Ōtaki, NZ, Te Wānanga o Raukawa; The Estate of Rev. Maori Marsden: 54-72.

how *te Atuatanga* is the *tāhuhu* of *he whare tipuna* that is the embodiment of *te Tokotoru Tapu* (the Holy Trinity): *te Matua, te Tama me te Wairua Tapu* (the Father, the Son and the Holy Spirit).

*Ngā wharenui* – The great houses (or, as Best and Buck describe them, the ‘superior houses’)

*He wharenui* is a great, often large, important house in front of which a *marae* forms a forecourt or open space where *powhiri* (ceremonies of welcome), *tangihanga* (funerals) and other events are held. *He wharenui* could be *he whare whakairo* (a *whare* that is substantially carved) or *he whare whakanoho* (a *whare* that has limited carvings). *He wharenui*, whether it has carvings or not, may also be known as *he whare tipuna* “conceptualised metaphorically as a human body”<sup>560</sup> usually representing the *tipuna* (eponymous ancestor) of a *whānau*, *hapū*, *iwi* or *hāpori* that belong to the *marae* where the *wharenui* stands. *He whare tipuna* can provide a helpful, metaphorical, illustration that explains the understanding of *te Atuatanga* that has come out of the research for this *whakapae*.

*Te anga o he wharenui* – The structure of a meeting house.

Like *te tinana o te tangata*, *he whare* consists of many parts that separately and corporately ensure that it keeps standing and brings *mana* to *te tangata whenua* of *te marae*. At the front of *te whare tipuna* there is *te koruru*. This is a carved face that is at the apex of the gable of *te whare*. With *te whare tipuna*, *te koruru* represents the ancestor after whom *te whare* is named<sup>561</sup>. To the right and left of *te koruru* are *maihi* (bargeboards) which represent the outstretched arms of *te whare/te tipuna*. At the end of *ngā maihi*, the ends furthest away from the *koruru*, are the *raparapa* (hands) that are often carved to resemble fingers. Each *maihi* is usually supported or held up by *he pou* (post) which are called *ngā amoamo*. The area immediately behind *ngā amoamo* and in front of *te tatau/te kuwaha* (door or doorway) and *te matapihi* (the front

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<sup>560</sup> Harrison, Paki. (2008 [1988]). *Tāne-nui-a-Rangi: 20th Anniversary Edition*. Auckland, NZ: University of Auckland Press. p. 1.

<sup>561</sup> Moorfield, J. C. (2011 [2005]). *Te Aka: Māori-English, English-Māori Dictionary*. Auckland, NZ, Pearson; Longman/Pearson Education New Zealand.

window) is *te mahau* (the verandah, porch). This space is often referred to as *te roro* (the brain) or *te roro o te whare* (the brain of the house). *Te tatau/te kuwaha* represent the mouth of *te whare* and, therefore, the mouth of *te tipuna*. *Te tatau/te kuwaha* is where *te taha tinana* (the physical element) and *te taha wairua* (spiritual element) meet. The *matapihi* is the eye of *te whare/te tipuna*. Above *te tatau/te kuwaha* is usually *te kārupe/kōrupe/pare* (lintel) which may or may not be carved. There is also often *te kārupe/kōrupe/pare* above the *matapihi*.<sup>562</sup>

*Te koruru* is attached to *te tāhuhu*, the ridgepole, which goes from *te koruru* right through to *te tuarongo*, the back interior wall of *te whare*. In former days when there were still massive logs available only one tree trunk would be needed for *te tāhuhu*.<sup>563</sup> *Te tāhuhu* is *te tuarā* or backbone of *te whare*, or *te tuarā* of *te tipuna*. Coming down from *te tāhuhu* are *ngā heke*, or rafters, that are in equal numbers - in pairs - on opposite sides of *te tāhuhu* and are roughly equally spaced. *Ngā heke* are the ribs of the *tipuna*. They lock in to the top of *ngā poupou* (the wall posts) that form *ngā pakitara* (the walls) on the two sides of the *whare*.<sup>564</sup> There are *poupou* on all the walls but those that form the two side walls connect to *ngā heke*. Although *ngā heke* are locked into *te tāhuhu*, neither they nor *ngā poupou* in the side walls carry the weight and thrust of *te tāhuhu* but they do help carry the weight of *te tuanui* (the roof) of *te whare*..

These *poupou* are sometimes referred to as *ngā kaihautū* of *te whare*. *Ngā kaihautū* were the steersmen on *he waka* (a canoe). They not only kept the *waka* on course by getting *ngā kaihoe* (the rowers, oarsmen) to paddle in time and in the right direction but also stood up to the weather and currents to ensure that *te waka* was not driven onto reefs, rocks and other obstacles or swamped. In *he whare whakairo* (a carved meeting house) *ngā whakairo* (the

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<sup>562</sup> Best, Elsdon. (1941 [1924]). *The Maori - Volume 2*. (Vol. 2). Wellington, NZ: The Polynesian Society. Pp. 558-592; Buck, Peter H. (1970 [1949]). *The Coming of the Maori*. Wellington, NZ.: Maori Purposes Funds Board and Whitcombe and Tombs Ltd, Pp. 113-130; Harrison, 2008 [1988]: 1; Panoho, Anaru/Andrew. (2008). Reinventing a New Zealand Icon. *Chrysalis Seed Arts., October, 2008*(31), 30-33; Gray, Maurice, & Smetham, Michael, L. (2005). *The Maori Gateway to Lincoln University: Te Paepae Tapu ā Rakaihautū*. Lincoln, NZ: Lincoln University. Pp. 1-4.

<sup>563</sup> Best, 1941 [1924]; Buck, 1970 [1949]: 123;

<sup>564</sup> Buck, 1970 [1949]: 113-130; Mutu, 2008 [1988]: 1; Panoho, 2008: 33; Gray and Smetham, 2005: 1, 4.

carvings) on the *poupou* usually depict people who were able to get their people to work together and could steer them through fair weather and foul. They were leaders who stood up in good times and bad to guide, encourage, cajole and protect their people.<sup>565</sup>

In addition to *ngā heke* and *ngā poupou* that form the side walls of *te whare*, *te tāhuhu* is held in place by *ngā poupou* that form the centre of *te whare*. These *poupou* take the full weight and thrust of *te tāhuhu* and *te tuanui*. Depending on the length of *te whare* the minimum of two *poupou* would be needed. Most *whare* would have three central *poupou* but the very large ones have more. If *te whare* has three *poupou*, the first *pou* (post), called *te pou tāhū*, forms the centre of the front wall that has *te tatau* or *te kuwaha* and *te matapihi*. If *te whare* has three or more central *poupou*, the one that stands approximately half way between *te pou tāhū* is known as *te pou tokomanawa*. The *pou* that stands at the centre of the rear wall is known as *te pou tuarongo*.

*Te pou tokomanawa* is so named because it stands at the heart of *te whare*. In the case of *ngā whare tīpuna*, *te pou tokomanawa* is the heart of *te tipuna*. It holds the *mana* of the *whānau*, *hapū*, *iwi* and *hāpori* to whom *te whare* and *tipuna* belong. To illustrate the significance of *te pou tokomanawa*, in pre-Christian times a human sacrifice was made when an important *whare tipuna* was being erected. *He taurekareka* (a slave) was dropped alive into the hole dug for *te pou tokomanawa* and *te pou* was dropped on top of the sacrifice. It was believed that *ngā toto me te mauri* (the blood and life force) of the person sacrificed entered *te pou tokomanawa* and

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<sup>565</sup> Taumaunu, Moni (1983). [Personal communication]. The late Moni Taumaunu was a *tohunga whakairo* (Master carver) who lived most of his life in the Gisborne area. In the latter years of his life, however, he lived in Palmerston North where he taught young men and women *mahi whakairo* (carving). Although a traditionalist in many ways, he was one of the first *tohunga whakairo* to teach women. While he worked in the Ministry the *Kaituhi* worked with Taumaunu in 1982-1985 when he carved the *poupou* for *Te Whare o Ngāti Aorere*. *Te Whare* was a space set aside within the Wellington Head Office of the Ministry of Foreign Affairs and was the home of *Ngāti Aorere* (a group of staff members of the Ministry). *Te kaituhi* also worked with the late Mrs Maka Jones and her son, Con Jones, who taught *Ngāti Aorere* members *ngā mahi tukutuku* (*tukutuku* weaving). *Te Whare* was completed in 1985 and has been used as a meeting room for *Ngāti Aorere*, a place to welcome *manuhiri* from overseas on behalf of the Ministry, and for other special occasions for the Ministry.

enhanced *te mauri* of *te whare*.<sup>566</sup> *Te pou tokomanawa* gives life, energy and heart to *te whare* and to *te tipuna*. To do this, *te pou tokomanawa* is sustained by a reciprocal exchange with the other parts of *te whare/tinana* through *te tāhuhu*. It is also sustained through its connection with *te Orokohanga*, through *Papatūānuku*, in whom it deeply stands.

Like *te pou tāhū*, *te pou tuarongo* takes the weight of *te tāhuhu* at the rear of *te whare*. *Te tuaronga* is the inside rear wall of *te whare* and *te pou tuarongo* stands at its centre. The late Paki Harrison, the *tohunga whakairo* (Master carver) who, among other work, constructed *te whare whakairo*, *Tāne-nui-ā-Rangi*, at the marae of the University of Auckland, once wrote that:

The house is light at the front, expressing warmth and optimism and gradually gets darker to the rear, symbolising the awesome power of night. Those elements that are useful and friendly to man are in the front and those that are hostile or indifferent are at the back. The subtle changes from darkness to light have been created to illustrate in visual metaphor the creation genealogies of Te Kore (the void), Te Po (the night) and Te Aomarama (the world of light). This extra dimension imposes a grander design on the total format, capturing the emotional context of these perceptions and superbly embodying the Māori myth of creation.<sup>567</sup>

Thus, according to Harrison, *te pou tuarongo* and the area at the inside rear of *he wharenui* is the area of darkness symbolising the period of *te Kore* and *te Pō* as told in *ngā pūrākau* of *te Orokohanga*. Conversely, *te pou tāhū* and the inside area at the front of *he wharenui* is the area symbolising light and optimism. *Te pou tāhū* and *te pou tuarongo* are connected to *te tāhuhu* and, therefore, to each other. They are also connected, through *te Tāhuhu* to *te pou tokomanawa*. *Te pou tokomanawa*, as the heart of *te whare* and *te tipuna*, pulses and provides *te mauri* that sustains *te whare* and, of course, *te tinana o te tipuna* (the body of the ancestor).

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<sup>566</sup> Taumaunu, Moni (1983-1985). [Personal communication]; Kaa, Keri (1983). [Personal Communication]. Keri Kaa is a member of the Kaa *whānau* from *Rangitukia* on the East Coast of the North Island. Keri was made a member of the Companion of the New Zealand Order of Merit (CNZM) in the Queen's 2013 New Year's Honours list for her services to Māori and art.

<sup>567</sup> Harrison, Paki. (2008 [1988]). *Tāne-nui-ā-Rangi: 20th Anniversary Edition*. Auckland, NZ: University of Auckland Press. P. 1.

It is understandable that Harrison had this understanding of the two areas because *he wharehenui* traditionally had only one *matapihi* and one *tatau* or *kuwaha* that let the outside light in and these were at the front of *te wharehenui*. In some *wharehenui* it would be quite dark at the inside rear with perhaps a fire providing the only light, especially at night. It is interesting that this understanding persisted even when there was electricity available. It is also fascinating that he regarded *te Kore* and *te Pō* as periods of gloom and pessimism as other *tohunga*, such as Māori Marsden regarded these periods as periods of change and development and of enormous potential.

Taumaunu, however, had a slightly different understanding of *te tuarongo* and *te pou tuarongo* to Harrison even though they were both *Ngāti Porou*. It is possible that he may have been influenced by his *whakapono Karaitiana* but Taumaunu believed that while the whole *whare* was *tapu* (sacred), *te tuarongo* was significant because it was in this area that *tapu* and *noa*, the divine and profane came together in *te pou tuarongo*. *Te pou tuarongo* also emphasised *te mātāpono* that inside *te wharehenui* it is *Rongo* (*te atua* of cultivated food and peace) who reigns. While *te marae* (the courtyard immediately in front of *he wharehenui*) is the realm of *Tūmatauenga* (*te atua* of war and protector of *ngā Tāngata*) the inside of *te wharehenui* is the realm of *Rongo* where behaviour ought to be more moderated.

*Rite tonu te Atuatanga ki he whare tipuna – te Atuatanga is like an ancestral house*

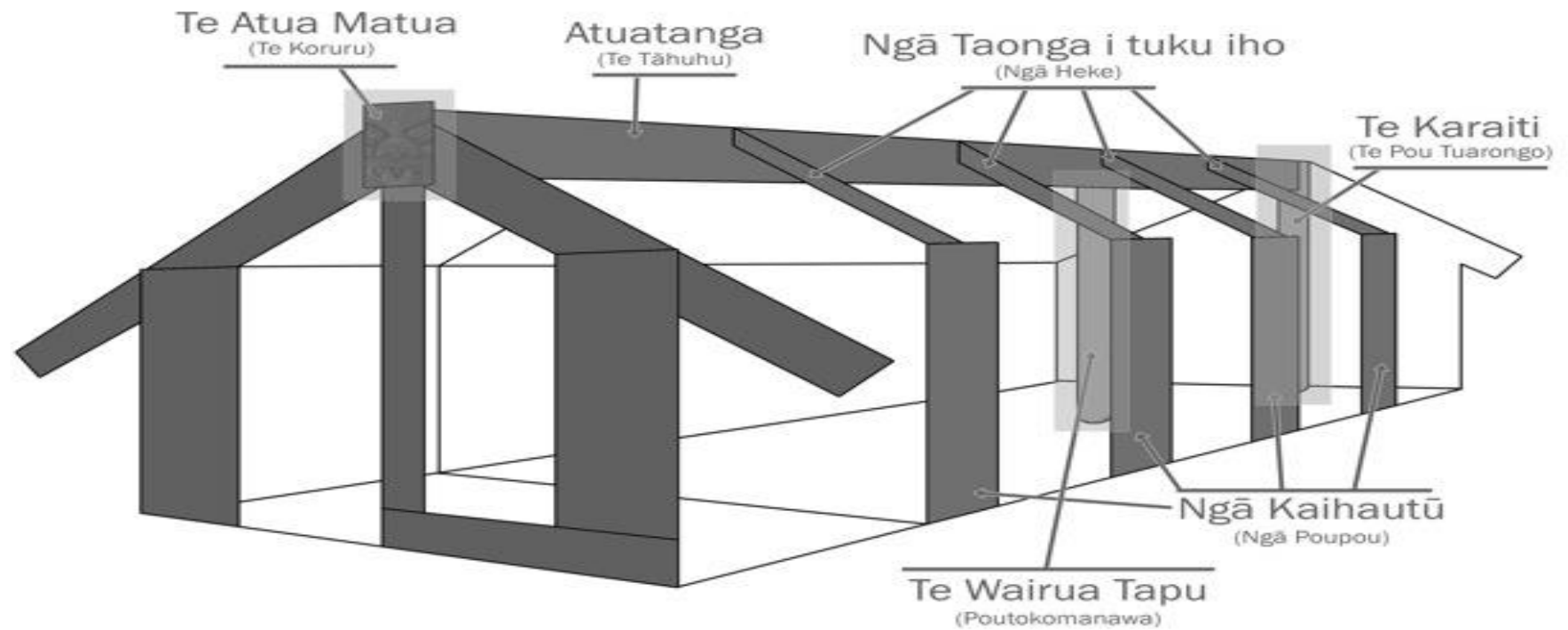
When members of a *whānau*, *hapū*, *iwi* and *hāpori* enter into *he whare tipuna*, they know that they are going inside *te tinana* (the body) or *te poho* (the bosom) of their *tipuna*. “This visualisation of the house as the body of an ancestor (male or female) brings together its individual members into a united organism sharing a common life and heritage.”<sup>568</sup> When *manuhiri* are welcomed onto a *marae* they may be taken into *te tinana* or *poho* of *te whare tipuna*

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<sup>568</sup> Harrison, 2008 [1988]: 1. Cited in Panoho, Anaru/Andrew. (2008). Reinventing a New Zealand Icon. *Chrysalis Seed Arts*, October, 2008(31), p. 33.



**Figure 7.1:** Ko te Atuatanga he Whare Tipuna – Atuatanga as a Whare Tipuna.



Source: Jeremy Hollis, 2013.

of *te tāngata whenua* of that *marae*. Some *tāngata whenua* make it explicit that the *whare tipuna* is the body of their *tipuna* in the name they give their *whare tipuna*.<sup>569</sup>

*Te Koruru o te whare tipuna – The head of the ancestral house.*

According to *whakapapa*, *te Atua* is the eponymous ancestor of the whole of *te Orokohanga* and, hence, the whole of *ngā tāngata* (humanity). Through *whakapapa* Māori can trace their descent from *te Atua*. According to *te Paipera Tapu*, *ngā tāngata* was either created in the image of *te Atua* or was made out of clay and *te Atua* then breathed into his creature, passing on to and into the clay object all that flowed from the inner being of *te Atua*. *Te Atua* then shaped a female being from part of the clay object that from henceforth became the male being. In both *ngā pūrākau* Māori and the two biblical accounts *te Atua* can be perceived to be the *tipuna* of humanity. The following diagram of a *whare* illustrates how *Atuatanga* can be presented as *he whare tipuna* with *te Atua* as the eponymous *tipuna*.

As mentioned earlier, through *whakapapa* *te Atua* is the eponymous *tipuna* of *ngā tāngata katoa* (the whole of humanity). This means *te tipuna* chosen to be embodied in *he whare tipuna* is *te Atua*, who is also known as *te Atua Karaitiana* (the Christian God), *Ihowa* (Jehovah), *te Atua o Aperahama* (the God of Abraham), and *te Matua Kaha Raua* (the Almighty Parent). The name of *te koruru* can therefore be *te Atua Matua* (the Parent God) as *te Atua Matua* is the head of the body whether the body is taken to be *ngā tāngata katoa* (all of humanity), *te tinana a te Karaiti* (the body of Christ, the Church), or simply *ngāi Māori* (all Māori). This makes a distinction between *te Atua Matua* and *te Tama Kotahi* (the only or one Son, Jesus Christ), and *te Wairua Tapu* (the Holy Spirit) who may feature elsewhere in *te whare tipuna*.

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<sup>569</sup> For example, the largest *wharenui* in Gisborne is named *Te Poho o Rawiri* after *Rawiri Te Eke-Tū-o-Te Rangi* who was a *rangatira* of *Ngāti Oneone* who are *ngā tāngata whenua* where *te wharenui* stands. Close to Lake Waikaremoana is *Te Kūhā Tārewa* *marae* of *Ngāti Hinekura* and *Ngāti Ruapani*. The name of the *wharenui* is *Te Poho-o-Hinekura*, named after their eponymous ancestor.

*Ko te Tāhuhu o te whare tipuna – the Ridgepole of the ancestral house.*

Metaphorically speaking, the spine or back bone of a person carries many meanings. To have a back bone can mean that a person has physical strength as well as moral strength of character and behaviour. It can mean to have all those attributes that are expected of a great leader who is worthy of being recognised and venerated as the eponymous ancestor of *he whānau*, *hapū*, *iwi* and *hāpori*. To be spineless means that a person cannot stand up by him/herself and is easily manipulated and/or abused. The great *Tainui Ariki* and first Māori king, *Potatau Te Wherowhero*, is credited with directing to *Hone Heke*, the great *rangatira* from *Ngā Puhi* from *Te Taitokerau*, *te pepeha* (the saying): “*Kaua e pikitia tōku manutū!*” (Do not climb up my backbone!) when he warned *Hone Heke* and his allies not to attack the *Pākehā* living in *Tamaki Makaurau* (Auckland) otherwise he would throw the full strength of *Tainui* against them.<sup>570</sup> Another *pepeha* that illustrates the significance of *te tāhuhu* or *te tuarā* is “*Ko tōku iwituaroa tēnā!*” Mead and Grove translate this as “That is my backbone!” and interpret it to mean ‘that (something) is as sacred as my backbone and should not be touched’. It is often used to claim land”.<sup>571</sup>

Physiologically, the spine or backbone is a vital part of the structure of the body and is crucial for the neurological functioning of *te tinana*. *Ngā heke* (ribs) link into *te tāhuhu* as do other structures of the body like *ngā pākau* (the shoulder blades), *ngā himu* (the hips), and *te upoko* (the head). *Te io* (the spinal cord) that is part of *te tāhuhu* plays a vital role in the neurological functioning of *te io tōpū* (nervous system) of *te tinana*. *Iokerewai o te tinana* (paralysis of the body) can result if any part of *te io* and *te io tōpū* is damaged.

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<sup>570</sup> Jones, Pei Te Hurinui (1960). *King Potatau: An Account of the Life of Potatau Te Wherowhero, the First Maori King*. Wellington, NZ: Polynesian Society. p. 159. Cited in Mead, Hirini Moko, & Grove, Neil. (2001). *Ngā Pepeha a Ngā Tipuna*. Wellington: Victoria University Press. Ref. 1179, p. 193. Another version but meaning the same thing is provided in Mead and Grove’s book is “*Kaua e pikitia tōku tuarā!*” It is attributed to *Te Whatanui* who warned *Te Rauparaha* not to attach *Muaupoko*, an *iwi* from *Horowhenua* because they were under *Te Whatanui*’s protection.

<sup>571</sup> Mead and Grove, 2001: Ref 1634, p. 265.

*Te Atuatanga* can be understood to be *te tāhuhu o te whare tipuna* (the backbone or ridge post of the ancestral house). As has been discussed elsewhere, *te Atuatanga* is *te Atua*. *Te Atuatanga* exists only because *te Atua* exists. *Te Atuatanga* exists because *te Atua* has attributes, or characteristics, that only *te Atua* can have. *Te Atuatanga* is the *whakapapa* of *te Atua* and this includes the whole of *te Orokohanga* as *te Atuatanga* provides the framework for all that exists. In doing so, *te Atuatanga* gathers together and holds all *ngā pūrākau* that provide *ngā ariā* (theories), *ngā whakamārama* (explanations) and *ngā tikanga* (meanings) of *te katoa* (everything).

*Ko te Pou Tokomanawa o te whare – The central post, the heart of the ancestral house*

Depending on the length of *te whare*, if *te pou tokomanawa* was removed or not installed it is possible that *te tāhuhu* might sag and, unless *te tāhuhu*, *te pou tāhū* and *te pou tuarongo* are really sturdy and are able to stop this continuing to happen, eventually *te tuanui* (roof) could collapse. As the heart of *te whare*, *te pou tokomanawa* is essential to the on-going strength and soundness of *te whare*. As already discussed, this *pou* is the physical and metaphoric heart of *te whare* and *te tipuna* whose body *te whare* symbolises. It gives life and energy not only to *te whare* but also to *te tipuna*. This life and energy flows out to the other parts of *te whare* and *te tipuna* through *te tāhuhu*. It also flows down into *Papatūānuku* in whom it stands. Through *Papatūānuku* the connection is made with the whole of *te Orokohanga*. But the flow of life and energy is not one way, it returns to *te pou tokomanawa*. Thus the sustaining life and energy is constantly being given and received; in the same way *te manawa* (the heart) sends *ngā toto* (blood) to all the body, so too does *ngā toto* return to *te manawa* to be restored and refreshed.

Throughout the history of *te Karaitianatanga*, the place and function of *te Wairua Tapu* (the Holy Spirit) has been a mystery and a topic of debate. For centuries *te Karaitianatanga* has tended to be Christ-centred with less space given to *te Matua* (the Parent) and *te Wairua*

*Tapu* (the Holy Spirit). This has been despite the Council of Nicea in 324 CE and the Council of Constantinople in 381 CE resolving that all Three are equal persona of the Godhead. Indeed, the Nicene Creed says of *te Wairua Tapu* (the Holy Spirit):

*E whakapono ana mātou ki te Wairua Tapu,  
ki te Ariki, ki te Kai-homai i te ora.  
E ahu mai nei i te Matua i te Tama.  
E koropikoria nei  
e whakakororia tahitia nei me te Matua me te Tama.  
Kua whakapuakina ana kōrero e ngā poropiti.*<sup>572</sup>

Thus, according to this Creed, *te Wairua Tapu* is not only part of the Godhead on equal terms as *te Matua* (the Parent) and *te Tama* (the Son) but She/He is the Giver of life. She/He also does not operate in isolation but does so in relationship, or communion, with *te Matua* and *te Tama*. Her/His *modus operandi* is through the prophets to whom She/He discloses Her/His thoughts/words. In this *whare tipuna*, *te pou tokomanawa* is *te Wairua Tapu* for *te Wairua Tapu* is *te manawa* of the Godhead.

*Ko te Pou Tuarongo o te whare tipuna – The post at the centre of the rear wall*

As already explained, *te pou tuarongo* can be perceived to be the centre of *te Kore* and *te Pō* and/or it can be perceived to be where *tapu* and *noa* meet and interweave. If one's perception of *te Kore* and *te Pō* is one of darkness, gloom and emptiness – the void – then it is logical to believe that these periods of time were periods of negativity and nothingness. If, however, one's perception of them as being times of chaotic energy then it is possible to believe these times to be periods of amazing potential. It was where *te Wairua Tapu*, *te Hā o te Atua* (the breath of the God or the Divine Spirit) imparted Her/His *mauri* (elemental

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<sup>572</sup> Translation: "We believe in the Holy Spirit, to the Lord, to the Giver of life. She/He comes from the Parent and the Son. She/He is worshipped and glorified together with the Parent and the Son. Her/His words have been disclosed by the prophets." See: Secretary, The General. (2005 [1989]). *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*. (4th ed.). Christchurch, NZ: Genesis Publications. Pp. 494-495, 893.

essence) to be the building block around which *te hīhiri* (elemental energy or pure energy) came together in a process of creating and recreating.<sup>573</sup>

It is fascinating that in *Tāne-nui-ā-Rangi*, *te whare nui* that he built and carved at the University of Auckland, on *te pou tuaronga* Paki Harrison carved some of the people who feature in *ngā pūrākau* of Maui-tikitiki-ā-Tāranga: Māhuika at the top, Hine-nui-te-Pō in the middle, and Maui at the bottom. Māhuika, one of Maui's *tīpuna* was *te kaitiaki* (the bearer) of fire and because she was tricked by Maui fire became trapped in certain woods that can be used to make fire. Hine-nui-te-Pō was the daughter of Tāne and Hine-ahu-one, Hine-tītama, who took on the name of Hine-nui-te-Pō when she became *te kaitiaki* (guardian) at the gate of *Rarohenga* (the abode of the dead) and *te kaitiaki* for all of her children who die. Maui was a demi-god who accomplished many feats but his attempt to conquer death by slaying Hine-nui-te-Pō failed and resulted in his own death.

In this area of *te whare tipuna* that Harrison considered to be the area of darkness, of death and ultimate failure, Harrison carved the *kaitiaki* of fire that brings light into the darkness. He carved the *tipuna* who symbolises death but at the same time brings hope to the dead because she protects and cares for all those who die. Finally, he carved the trickster who was able to accomplish many miracles despite the odds. While Maui was not able to attain immortality for himself and for *ngā tāngata katoa* there is still the comfort that Hine-nui-te-Pō will care for them when they pass through the gateway to *Rarohenga*.

*Te Atua*, as *te Matua*, *te Tama me te Wairua Tapu*, was present and together they not only began the whole process, they continue to guide and sustain it. John 1: 1-2 say:

*I te tīmatanga te Kupu, i te Atua te Kupu,*

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<sup>573</sup> Marsden, Maori. (2003b). The Natural World and Natural Resources: Maori Value Systems and Perspectives. In T. A. C. Royal (Ed.), *The Woven Universe: Selected Writings of Rev. Maori Marsden*. (pp. 24-53). Ōtaki, NZ: Te Wānanga o Raukawa; The Estate of Rev. Maori Marsden. p. 47.

*ko te Atua anō te Kupu. I te Atua anō tēnei  
Kupu i te tīmatanga.*<sup>574</sup>

*Te Kupu* (the Word) is here understood to be Jesus Christ, *te Tama a te Atua* (the Son of God). John 1: 14 goes on to say:

*I whakakikokikotia te Kupu, ā noho ana i a mātou,  
i kite anō mātou i tōna kororia he kororia e rite ana  
ki tō te Tama kotahi a te Matua, ki tonu i te aroha noa, i te pono.*<sup>575</sup>

*Te pou tuarongo* is *te Karaiti* (Christ), *Ihu Karaiti* (Jesus Christ), *te Tama a te tangata* (the Son of man) and *te Tama a te Atua* (the Son of God). As *te Atua*, *Ihu Karaiti* was not only present at the beginning of *te Orokohanga* but will be there at the end: *Ko ia te tīmatanga me te otinga, te arepa me te omeka* (he is the beginning and the end, the alpha and the omega). Also, *i whakakikokikotia te Karaiti* (Christ was God incarnate or God became flesh). *Te Karaiti* brings together the darkness of *te Kore* and *te Pō* and the light of *te Ao mārama* (the world of light); as God made flesh: *te Karaiti* was both God and human. Like Maui, *te Karaiti* sought to conquer death but where Maui failed *te Karaiti* succeeded.

*Te pou tuarongo* is *te Karaiti* for *te Karaiti* is *te Tama a te Atua*, the Son of God. As the Nicene Creed says:

*E whakapono ana mātou ki te Ariki kotahi, ki a Ihu Karaiti,  
ki te Tama kotahi a te Atua,  
nō tua whakarere i puta mai ai i te Matua,  
He Atua nō te Atua,  
he Māramatanga nō te Māramatanga,  
he tino Atua nō te tino Atua,  
i whakawhanautia, kahore i hanga,*

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<sup>574</sup> Translation: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." Quoted from The Division of Christian Education of the National Council of the Churches of Christ in the United States of American (Ed.). (1989). *New Revised Standard Version - The Holy Bible: Containing the Old and New Testaments*. (1st ed.). Grand Rapids, Mich, USA: Zondervan. p. 862.

<sup>575</sup> Translation: "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth." Quoted from NRSV, 1989: 862.

*kotahi anō ia me te Matua.*

*Nāna nei ngā mea katoa i hanga.*<sup>576</sup>

As the Son of God, who comes from the loins of the Father, it is appropriate that *te pou tuaronga* is *te Karaiti*. *Kōwhaiwhai* (visual art) patterns are often painted onto *te tāhuhu* and a design that is frequently included in the overall patterns is that of an undulating line which flows from just behind *te koruru* right through to *te pou tuaronga*. This line represents *te huarahi o te tika, o te ora* (the path of justice and life). It is a blood vessel of life that flows from *te Koruru (te Atua)* to *te pou tokomanawa (te Wairua Tapu)*, through to *te pou tuaronga (te Tama)* and back again.

*Ko ngā heke o te whare tipuna – The rafters of the ancestral house*

In this *whare*, *ngā heke* represent *ngā taonga i tuku iho*, the precious things that have passed down through the generations and will continue to be passed on. These *taonga* can represent anything and everything that is part of *te Orokohanga* whether it is animate or inanimate, seen or unseen. *Te Atua* is the giver of all things and for *te Atua* all things were made. Like *ngā heke* that lock into *te tāhuhu*, these *taonga* lock into *te tāhuhu o te Atua, te Atuatanga*. When *te Atua* spoke *te Orokohanga* began to be and continues to become what it is meant to be. This becoming flows through *te Atuatanga* and out through *ngā taonga*. Thus everything exists because *te Atua* exists and has decided that everything should exist. The energy and life that flows from *te pou tokomanawa* also flows through *te Atuatanga* and is thereby constantly sustained. Ontologically this means that *te Atua* exists and because *te Atua* exists everything in *te Orokohanga* exists. Even death and the world of the dead do not and cannot exist in their own right and nor can they exist separate to *te Atua*.

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<sup>576</sup> Translation: "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, of one being with the Father; through him all things were made." See: Secretary, The General. (2005 [1989]). *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*. (4th ed.). Christchurch, NZ: Genesis Publications. Pp. 494-495, 893.



What does this mean for *rangahau whakapono* and the other *pekanga mātauranga* (disciplines)? If we consider *te whare* as being *te tinana o te Atua* (the body of God), *ngā taonga* could be understood to represent *ngā pekanga mātauranga*. This would mean that their origin and point of departure is *te Atua*. All *ngā pekanga mātauranga* lock into *te Atuatanga*, that is *te tāhuhu o te Atua*. While *ngā heke* do not support the weight of *te tāhuhu*, like everything in *te Orokohanga* that are *ngā taonga i tuku iho*, they form the structure of *te whare*. In so doing they shape it and hold it together.

To take this thinking further, it is helpful to recall that prior to the Enlightenment in Europe theology was considered to be “the Queen of the science”. In 2013 theology is no longer the Queen but is just one of the multitudes of disciplines. In *te Ao Māori* there are still people who believe in the ancient traditions that hold that *te Taha Wairua* is the beginning and source of all things. Just how this is worked out in practical terms is a matter of debate but for many Māori *te mātāpono* and *ngā ariā* are clear. According to this *tirohanga* it is possible to consider *te Atuatanga* to be *te rangahau whakapono* and, hence, the central source and starting point of *ngā pekanga mātauranga katoa* (all the disciplines). This explains why *te Atuatanga* is transdisciplinary<sup>577</sup> and why it must be argued that *te*

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<sup>577</sup> Transdisciplinary theory and methodology was first conceptualized by Niels Bohr in 1955 in an essay entitled ‘The Unity of Knowledge’ (See: Bohr, Niels Henrik David. (1958 [1955]). *The Unity of Knowledge*. In N. H. D. Bohr (Ed.), *Atomic Physics and Human Knowledge*. New York, NY, USA: Wiley. Cited in Bourguignon, Andre. (1997). From Multidisciplinary to Transdisciplinary. *Bulletin Interactif du CIRET* (9-10)) and named by Jean Piaget in 1970 (See: Piaget, J. (1972 [1970]). *Psychology and Epistemology: Towards a Theory of Knowledge*. (Trans, by P.A. Wells) Harmondsworth, UK: Penguin Books.) and “concerns that which is at once between the disciplines, across the disciplines, and beyond all disciplines.” (See: Nicolescu, B. (2005). “Towards transdisciplinary education.” *The Journal for Transdisciplinary Research in Southern Africa*, Vol. 1, No. 1, December 2005. Pp. 5-16, p. 7.) It is a theory that comes out of the sciences, in particular physics and mathematics. One of its tasks is to re-integrate the disciplines while acknowledging and accepting the value and validity of disciplines individually.

While multidisciplinary and interdisciplinarity have been utilized for many years, transdisciplinarity differs markedly from them: where multidisciplinary “concerns studying a research topic not in just one discipline but in several at the same time” (Nicolescu, 2005: 6.), and interdisciplinarity “concerns the transfer of methods from one discipline to another” (Nicolescu, 2005: 6.), the goal of transdisciplinarity is not to be confined within the framework of disciplinary research but to hold all disciplines together whether (or not) they are participating in joint projects and whether (or not) they are sharing methodologies. “The objective of transdisciplinary is to understand the present world, in all of its complexities, instead of focusing on one part

*Atuatanga* is not the same as the English term ‘theology’ as this term is understood by many Euro-Western theologians and academics and as it has been taught in Aotearoa/New Zealand.

*Ko ngā poupou o te whare tipuna – The wall posts of the ancestral house*

Whether or not *ngā poupou o te whare tipuna* are carved, they can still represent *ngā kaihautū* of the *whānau*, *hapū*, *iwi* and/or *hāpori* to whom *te whare* and *te marae* belong. Those *poupou* that form the two side walls usually stand as a pair to the *kaihautū* on the other wall. According to Taumaunu, the people of the marae need to decide who they want depicted in *ngā whakairo* and to provide the *tohunga whakairo* with the *whakapapa* and *ngā pūrākau* of their *tīpuna* if the *tohunga whakairo* does not know anything about the *tīpuna* chosen.

According to Taumaunu, if *ngā poupou* are *ngā poupou whakairo* there is usually one or two *tīpuna* represented. If there are two, the older *tīpuna* is usually below and the younger *tīpuna* above. This is because the elder *tīpuna* has the strength and wisdom to support the

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of it (Nicolescu). Indeed, transdisciplinary research is being conceptualized as both: (a) a specific kind of interdisciplinary research involving scientific and non-scientific sources or practices; and, more excitingly, (b) a new form of learning and problem solving involving cooperation among *different parts of society*, including academia, in order to meet the complex challenges of society.”(See: McGregor, S. L. T. (2004). “The Nature of Transdisciplinary Research and Practice.” <http://www.kon.org/hswp/archive/transdiscipl.pdf> p.2. McGregor is Coordinator, Peace and Conflict Studies Program, Mount Saint Vincent University, Halifax, Canada.)

Thus, transdisciplinarity argues that while two or more disciplines may participate in a research project (multidisciplinarity) and while those disciplines may share methodologies (interdisciplinarity), there continues to be a space or gap between those disciplines as they maintain their separateness and integrity. If Aristotle’s law of excluded middle (This is based on the Aristotle’s Law of Excluded Middle, which is one of Aristotle’s three laws (principles) of thought: the law of contradiction, the law of identity, and the law of excluded middle – or the law of the excluded third. See Guthrie, W.K.C. (1990 [1981]). *A History of Greek Philosophy*. Vol. VI. Cambridge: Cambridge University Press. Pp. 207-222.) is applied here, there is absolutely nothing in the space or gap between the disciplines (See Lupasco, S. (1987). *The Principle of Contradiction and the Logic of Energy*. Paris: Le Rocher; Badescu, H. and Nicolescu, B (1999). *Stephane Lupasco – the man and his work*. Monaco: Le Rocher.). Transdisciplinarity, however, does not regard the space or gap to be empty or void but is full of all potentialities, just as the quantum void is filled with “the quantum particle to the galaxies, from the quark to the heavy elements that condition the appearance of life in the universe.” (Badescu and Nicolescu, 1999: 7). The space or gap between disciplines is called the “third” or “middle” state and it is here that all disciplines connect.

younger *tipuna*.<sup>578</sup> From a *tirohanga* Māori these *Kaihautū* could be *ngā atua o mua* (the ancient gods) such as *Tāne Mahuta*, *Tāwhirimātea*, *Ruaumoko*, *Tangaroa* and *Tūmatauenga*. Or they could be *ngā kaitiaki* or *ngā kaiurungi* (the captains) of the canoes that came from *Hawai'iki* such as *Tamatea-arikinu* of *Takitimu*, *Toroa* of *Mataatua*, *Tama-te-kapua* of *Arawa*, *Hotunui* of *Tainui* and *Paoa* or *Pawa* of *Horouta*). Or they could be any of *ngā tohunga* of *ngā pekanga mātauranga*. Or they could be a combination of all these areas and more.

From *te tirohanga* of *Te Pihopātanga o Aotearoa*, *ngā Kaihautū* might be those who received *te Rongopai o te Karaiti* (the Gospel of Christ), adopted it as a truth and a new *tirohanga o te Ao* (worldview), adapted it to the context of Aotearoa/New Zealand and to *te tirohanga Māori* (the Māori worldview) as they understood it, and shared what they knew with their people. This would include people like Rota Waitoa, the first Māori to be ordained in *Te Hāhi Mihinare* in 1854<sup>579</sup>; Piripi Taumata-a-kura, who took *te Rongopai* to *Ngāti Porou* in the early 1830s<sup>580</sup>, Te Manihera of Taranaki, accompanied by Kereopa, who went to preach *te Rongopai* and to establish peace between their *iwi* and a section of *Ngāti Tuwharetoa* at *Tokaanu* on the shores of Lake Taupo<sup>581</sup>, and Wiremu Tamihana Tarapipipi Te Waharoa of *Ngāti Hauā*, one of the *iwi* in the Tainui Confederation and known as the first King-maker<sup>582</sup>. But they may also include *ngā pononga* (the disciples) who accompanied *te Karaiti*

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<sup>578</sup> Taumaunu, Moni (1983-1985). [Personal Communication.].

<sup>579</sup> Dempsey, G.J. (2010 [2002]). Waitoa, Rota - Biography. In New Zealand Historical Association & New Zealand. Ministry for Culture and Heritage (Eds.), *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*. Wellington, N.Z.: New Zealand Historical Association.

<sup>580</sup> Kaa, Tipi. (1964). *Piripi Taumata-a-kuri [i.e. kura] celebrations 130 years, 1834-1964 : Waiapu Pastorate, August 27th-30th, 1964, at Rangitukia*. Gisborne, NZ: Gisborne Herald; Māhuika, Apirana, & Oliver, Steven. (2012). Piripi Taumata-a-Kura - Biography. In New Zealand Historical Association & New Zealand. Ministry for Culture and Heritage (Eds.), *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*. Wellington, NZ: New Zealand Historical Association.

<sup>581</sup> Church, Ian. (2012). Te Manihera Poutama - Biography. In New Zealand Historical Association & New Zealand. Ministry for Culture and Heritage (Eds.), *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*. Wellington, NZ: New Zealand Historical Association.

<sup>582</sup> Stokes, Evelyn. (2012 [2000]). Wiremu Tamihana Tarapipipi Te Waharoa - Biography. In C. Orange & W. H. Oliver (Eds.), *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*. Wellington, NZ: New Zealand Historical Association, New Zealand. Ministry for Culture and Heritage; \_\_\_\_\_. (2002). *Wiremu Tamihana: Rangatira*. Wellington: Huia Publishers; Head, Lyndsay. (2005). *Wiremu Tamihana and the mana*

and/or some of *ngā tohunga Māori* like *Ruawhoro* who was the senior *tohunga* aboard the *Takitimu waka* and *Ngā –toro-i-Rangi* who was the senior *tohunga* aboard *Te Arawa waka*. However, 1 Peter 2:9 tells us that all people who are in a relationship with *te Atua* “...are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.” It is possible, therefore, for *ngā poupou* to represent *ngā pononga katoa o te Atua* (all the disciples of God) and each one of them can be considered to be *he Kaihautū*.

*Pehea ngā wāhi kei waenganui i ngā heke me ngā poupou? – How about the spaces between the rafters and wall posts?*

In the spaces between *ngā poupou* of *te whare tipuna* are not empty spaces. In these spaces there are often hung *ngā tukutuku*, panels that have been woven to display patterns of *ngā ariā* that tell *ngā pūrākau* and reflect *te mana* of *ngā tāngata whenua* to whom *te whare tipuna* belongs. *Ngā tukutuku* can explain why and how *ngā heke* and *ngā poupou* relate to *te Ao* (the universe) and specifically to *ngā tāngata whenua* and the local environment. This is especially so when *ngā heke* have *kowhaiwhai* (painted designs) on them and *ngā poupou* are *ngā poupou whakairo*. The space between *ngā heke* is also not empty. Like the night sky, there are areas that appear to be totally dark and empty but are, in actual fact, filled with celestial objects and gases that cannot be seen by the naked eye.

*Ko te Atuatanga me te Mātauranga Māori –Atuatanga and Māori Knowledge*

*Ko te mātauranga Māori i tuku iho tae noa ki ēnei rā – Mātauranga Māori has come down to these days*

Before we proceed further with this *wāhanga* there are three points that need to be made. The first point is that *mātauranga Māori* incorporates all the *mātauranga* that has been passed down through the generations, initially orally and through observation and/or

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of Christianity. In J. Stenhouse & assisted by G.A. Woods (Eds.), *Christianity, modernity and culture: new perspectives on New Zealand history*. (pp. 58-86). Adelaide, SA, Australia: ATF Press.

participation in events, activities and rituals. Following the acquisition of reading and writing and the availability of new technology, the means for passing on *mātauranga Māori* have diversified and multiplied.

The second point is that Māori have always been inquisitive, adventurous, innovative and acquisitive as illustrated in *ngā pūrākau* about Maui's adventures when seeking knowledge, and the accounts of the voyages of *ngā waka* that came to Aotearoa/New Zealand. Māori have had to be in order to survive and flourish. This has meant that *ngā tīpuna Māori* created new *mātauranga* and developed what they knew as new contexts and circumstances were encountered. When *ngā tīpuna Māori* arrived in Aotearoa/New Zealand they encountered an environment and resources that were very different to what they had known in the islands out in *Te Moana-nui-a-Kiwa*. They adapted to their new context and circumstances.

The third point is that the arrival and settling of *Pākehā* in Aotearoa/New Zealand brought new knowledge, new things to do and new ways of doing things including new technology and animal life. While many Māori continued to be hunters and gatherers they also became farmers of livestock and crop harvesters. Māori adopted and adapted this new knowledge and technology and incorporated it into *mātauranga Māori*. In 2013 *ngā mātauranga Māori* incorporates *Pākehā* knowledge, including Euro-Western knowledge and practices, but for most Māori *he tirohanga Māori* (a Māori world view) still prevails.

*Ko te Atuatanga te mātāpuna o te Mātauranga Māori – Atuatanga is the source of Mātauranga Māori*

The previous *wāhanga* provides an explanation and a demonstration of *te Atuatanga* and how and why *te Atuatanga* and *te mātauranga Māori* interrelate in their complexity. With *whakapapa ngā tīpuna Māori* did not compartmentalise *te mātauranga Māori* in the same way that linnaean taxonomy has done to Euro-Western and *Pākehā* knowledge. *Whakapapa*

provides a framework that acknowledged the uniqueness of elements and the realms of reality but it also provides the interrelatedness and unity of *te Orokohanga*. Nor did *ngā tohunga* reduce and delineate *te mātauranga Māori* in the same way that modern science and modernism has done through proliferating and quarantining disciplines in their silos. Admittedly modern science and other domains are becoming increasingly interdisciplinary, multidisciplinary and transdisciplinary but not yet to the same extent that *te mātauranga Māori* have been. *Te mātauranga Māori* includes *ngā pekanga mātauranga katoa* (all disciplines) and holds them together wholistically.

Marsden states:

Like the New Physicists, the Māori perceived the universe as a ‘process’. But they went beyond the New Physicists idea of the Real world as simply ‘pure energy’ to postulate a world comprised of a series of interconnecting realms separated by aeons of time from which there eventually emerged the Natural World. This cosmic process is unified and bound together by spirit.<sup>583</sup>

*Te mauri* (the life force that generates, regenerates and upholds creation<sup>584</sup>) flows from *te wairua* (the spirit, all that is spiritual). What is *te mātāpuna* (the source) o *te wairua*? *Te Atua* is *te mātāpuna o te wairua*. If *te Atuatanga* is *te tuarā o te Atua* (the spine or back bone of God), then *te Atuatanga* is *te Atua* and is therefore *te mātāpuna o mātauranga Māori* (the source of Māori knowledge) and *ngā pekanga mātauranga katoa*.

*Ko te Atuatanga me ngā Tikanga Rongopai? – Atuatanga and the Gospel Concepts?*

Recalling the comment where PA3 made the distinction between *te Karaiti* and *te Karaitanatanga* reminds *te kaituhi* that there is a need to be cautious when dialoguing with Māori about *te Karaiti* and *te Karaitianatanga*. PA3 said:

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<sup>583</sup> Marsden, Maori. (2003b). The Natural World and Natural Resources: Maori Value Systems and Perspectives. In T. A. C. Royal (Ed.), *The Woven Universe: Selected Writings of Rev. Maori Marsden*. (pp. 24-53). Ōtaki, NZ: Te Wānanga o Raukawa; The Estate of Rev. Maori Marsden. p. 31.

<sup>584</sup> Marsden, 2003b: 44.

*I'm not a Christian as such...But it's Christ within this Māori!*

*Te Karaitianatanga* has done considerable damage to people, not just to Māori, and to *te Orokohanga*. Māori and other *Tāngata Whenua o te Ao* have experienced pain and suffering from people acting in the name of Christ and calling themselves Christians. PA3's denial that s/he is a Christian can be heard from many Māori, especially young Māori across Aotearoa/New Zealand, because of this. However, PA3 was quite adamant that *te Karaiti* was within him/her.

This raises many questions relating to Christology and Soteriology that are beyond the scope of this *whakapae*. What it does do, however, is to bring us back to *ngā Tikanga Rongopai* that were mentioned in *te Wāhanga Tuawhā* (Chapter Four) and can be found in Appendix III. In Table 1 *ngā Tikanga Māori* (traditional Māori concepts) are compared with what Walters describes as *ngā Tikanga Rongopai* (Gospel concepts) and Table 2 indicates how *ngā Tikanga Rongopai* may be applied in daily living. What PA3 was saying here, and which was a point made by other participants, is that *te rangahau whakapono* differs from Euro-Western understanding of theology in that *te rangahau whakapono* is a living relationship between *te Atua* and the person. PA2 put it this way:

*Well, to me theology is a simple thing. It's simple! Theology is relationship. It's a relationship between ourselves and God, between God and us, and between ourselves... But it still comes down to relationships in terms of everyday living. And if we're not happy between ourselves then we're not going to be happy in any other relationship.*

*Ngā Tikanga Rongopai* are Walters' attempts to clarify *ngā uara* that *te Rongopai* teaches and which people who are in a relationship with *te Atua* endeavour to inculcate into their lives. In this way *te Atuatanga* becomes an integral part of the way they live.

As can be seen in Table 1, *ngā Tikanga Rongopai* are based on traditional *ariā* that have formed part of *Tikanga Māori* for centuries and continue to be advocated as being essential to being Māori. *Ngā Tikanga Rongopai* show how Māori can take *ngā ariā* from their reading

of *Ngā Rongopai Tapu* (the Holy Gospels) and blend them in to traditional *ariā*. In this way *te mātauranga Māori* continues to be crucial and the key to inculturating *te Karaiti* into *te Ao Māori*. This is what *te Atuatanga* aims to do and will continue to do as Māori want to and endeavour to relate to and know *te Atua Kotahi* (the One God).

#### *Ko te Whakarāpopotonga – The Summary*

This *Wāhanga* aimed to synthesise the thoughts of *ngā kaituhi* and participants in *ngā uiuitanga*. *Te ariā* of *te whare tipuna* was used as a metaphor of *te Tokotoru Tapu* (the Holy Trinity) to provide clarity on what *te Atuatanga* is, how *te Atuatanga* is part of *te Atua Kotahi* (the God-head), and how and why *te Atuatanga* relates to the whole of *te Orokohanga*. As *te tāhuhu o te Atua*, *te Atuatanga* is not only connected to *ngā heke* and *ngā poupou* but is also in the spaces between *ngā heke* and between *ngā poupou* for *te Atua* is present there too and where *te Atua* is there also is *te Atuatanga*.

This metaphor shows that *te Atuatanga* is more than *he pekanga mātauranga* like theology. *Te Atuatanga* is *te Atua* in an intimately close relationship with *te Tama* and *te Wairua Tapu*, who is separate from yet at the same time essential and integral to *te Orokohanga*. *Te Atuatanga* is a re-centring of *te Atua* and, thereby, *te Taha Wairua* into *te Orokohanga*, a re-centring of *te Taha Wairua* as *te matatika* (the source) and *te tīmatanga* (the starting point) of *ngā pekanga mātauranga katoa*.

This metaphor demonstrates why and how *te Atuatanga* has been and always will be integral and essential to *te mātauranga Māori*. If Māori are going to continue to adhere to some if not all *ngā ariā*, *ngā mātāpono me ngā tikanga* (the concepts, principles and practices) that form *mātauranga Māori*, then *te wairuatanga* must be placed at the centre of Māori thinking, work, practices including rituals, and living. Since 1814 large numbers of Māori have chosen *te Atua Karaitiana* to be their *Atua*. Some of them made that decision on behalf



of and for their *whānau*. Some Māori took what they knew of *te Atua Karaitiana*, adapted that knowledge and, hence, there have been many ‘Prophets’ and there are *ngā Hāhi Māori* (Māori churches) like *te Hāhi Ringatū* and *te Hāhi Ratana*. *Te Atuatanga* is a way forward to reclaiming the central place of *te Atua* among Māori. *Te Wāhanga Tuawaru* will explore this further.

## *Te Wāhanga Tuawaru - Chapter Eight*

### *Ko te Atuatanga me te Māoritanga – Atuatanga and Māoritanga*

*E rere e ngā Karere a te Karaiti,  
Kawea te kupu ki te tini ki te mano.  
Ruia i runga i te whakaaro nui,  
ruia i runga i te whakaaro pono.  
Waiho ko te aroha a te Atua,  
Matua, Tama, Wairua Tapu  
Hai kakahukiwi mōu, āianeī ā ake tonu atu. Amine<sup>585</sup>*

### *Ko te Whakatūwheratanga – Introduction*

Drawing on *te Wāhanga Tuawhitu* (Chapter Seven) and other *Wāhanga*, this *Wāhanga* will endeavour to move forward as it addresses the statement posed at the beginning of this *whakapae*: *Te Atuatanga*: Hold *te Karaitianatanga* (Christianity, those characteristics or traits that are typical of being Christian) and *te Māoritanga* (those characteristics and traits that Māori people may have that make them who they are and constitute their world) together going forward. The challenge of *te Atuatanga* is for Māori and *Pākehā* to critically analyse *te ao Māori*, *te ao Pākehā*, *ngā mea o te ao Karaitiana* (things of the Christian world) and *ngā mea ehara i te ao Karaitiana* (things not of the Christian world). *Te Atuatanga* recognises that *te tātaritanga* (the analysis) will be influenced by their particular *horopaki* (context) and *tirohanga o te ao* (worldviews) and that their *whakamāramatanga* (interpretations) of the outcomes of their *analysis* will not only be coloured by their existing *tirohanga o te ao* but may also actually change it.

This *Wāhanga* will consider three *whakaahua* (paintings) by Robyn Kahukiwa that illustrate her *tirohanga* of *te Orokohanga o te Ao*. Working from an *Atuatanga* perspective, *te kaituhi*

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<sup>585</sup> Translation: “Take wing o messengers of Christ; Carry the Word to the multitudes. Sow it in wisdom, sow it in truth. And may the Love of God: Creator, Redeemer and Giver of Life be the feathered cloak that surrounds you, now and always. Amen.” Written by the late Ven. Dr Hone Kaa (2007). Auckland, NZ: *Te Whare Wānanga o Te Rau Kahikatea*.

will provide an interpretation of these *whakaahua*, explaining that Māori are actually engaging in *te Atuatanga* even though they may be not trained *ngā kairangahau whakapono* (theologians) and may not have *he tirohanga Karaitiana Māori* (a Christian Māori worldview). Many Māori do not consciously engage in *te Atuatanga* and do not know that what they are doing has been named as *te Atuatanga* by *te Whare Wānanga*. Kahukiwa's artwork is inspirational and, as with *ngā pūrākau*, *ngā mōteatea*, *ngā waiata*, *ngā tukutuku*, *ngā whakairo*, *ngā whāriki* (woven mats) *me ngā āhuatanga anō* (and other artistic work), they allow those who operate from *he tirohanga Karaitiana Māori* and *he tirohanga Māori* to interpret them from their particular vantage points.

*Ko Te Atuatanga mō ināianei, ā, mō āpōpō – Atuatanga for today and for tomorrow*

*Ko te Atuatanga me ngā whakaahua o Robyn Kahukiwa – Atuatanga and Robyn Kahukiwa's paintings*

*Ko Robyn Kahukiwa te kaitaurima – Robyn Kahukiwa the artist*

Robyn Kahukiwa is *he kaitaurima* (an artist) of *Ngāti Porou* descent. Her first exhibition was in 1971 and since then she has produced *ngā whakaahua* (paintings, drawings), *ngā tā* (prints, impressions, sketches) and *ngā whakairo* (sculpture). She has collaborated with Patricia Grace<sup>586</sup> and Witi Ihimaera on a number of occasions to produce books where her illustrations flow in and out of the text. The three *whakaahua* that this *whakapae* would like to focus on come from Kahukiwa's 1984 exhibition of *ngā whakaahua* and *ngā tā* entitled

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<sup>586</sup> Patricia Grace is *he kaituhi* (an author) of *Ngāti Raukawa*, *Ngāti Toa* and *Te Ati Awa* descent. Her first work to be published was a collection of short stories, *Waiāriki*, in 1975. Since then she has written more short stories that have been published as collections, novels, poetry, scripts for television and stage, texts for illustrated books, and children's books. Over the years Patricia has won many prizes and awards for her work. In 2007 she was made a Distinguished Companion of the New Zealand Order of Merit for services to literature.

*Wāhine Toa: Women in Māori Myth* that toured Aotearoa/New Zealand. A book was produced of Kahukiwa's work, with the text by Patricia Grace.<sup>587</sup>

Although raised as a Roman Catholic, Kahukiwa has said that she is not religious meaning that she is not an adherent of *te Karaitianatanga*.<sup>588</sup> Her work, however, reveals that she has *he wairuatanga tino hōhonu* (a very deep spirituality). She also has a profound knowledge and appreciation of *ngā pūrākau Māori* and what they say about *te wairua Māori*. In all of *ngā whakaahua* that were part of the *Wāhine Toa* exhibition, Kahukiwa shows her knowledge, understanding and appreciation of *te wairua Māori*. They all deserve close analysis. As a collection, *ngā whakaahua* and *ngā tā* could be a *kaupapa* (topic) for a *whakapae* on their own.

*Ko ngā Whakaahua o Robyn Kahukiwa – Robyn Kahukiwa's Paintings*

In the first *whakaahua*, entitled "Te Pō"<sup>589</sup>, Kahukiwa captures the energy, vibrancy and chaotic movement of the forces that are alive and active around *te hua* (embryo or seed) that will eventually become *Papatūānuku*, the Primal Mother, the Earth Mother and Mother of *ngā atua Māori* (the Māori gods) who will be the progenitors of all those things that can be seen and not seen in *te Orokohanga*. *Te Pō*, (the Night) and the time of different shades of darkness is not presented as the abode of evil and something to be feared. In the midst of all the turmoil *te hua* sleeps. *Te hua* is calm, quiet and peaceful, undisturbed or stressed by what is happening around her.

In her second *whakaahua*, entitled "The earth lay in the womb of darkness"<sup>590</sup>, Kahukiwa presents another *tirohanga* on *te Pō*, *te whare tangata* (the womb) in which *Papatūānuku* is developing. This time it is not so *chaotic*. *Te Pō* has taken shape in the form of *te piko tahi*, or

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<sup>587</sup> Grace, Patricia. & Kahukiwa, Robyn. (1984). *Wahine Toa: Women of Maori Myth*. Auckland, NZ: William Collins Publishers.

<sup>588</sup> Kahukiwa, Robyn (1993). [Personal Communication].

<sup>589</sup> Grace & Kahukiwa, 1984: 17.

<sup>590</sup> Grace & Kahukiwa, 1984: 18.

*te koru* (a single spiral). Buck states that the “curvilinear motifs so characteristic of Maori carving are conspicuously absent in Polynesia. The nearest approach is in the Marquesas where a square fret was occasionally used on bowls, clubs, and images.”<sup>591</sup> If, as Buck says, this design is peculiar to Māori in Aotearoa/New Zealand then in this *whakaahua* Kahukiwa may be making a statement about *te Pō* that is peculiar to Māori in Aotearoa/New Zealand. *Te Pō* was and is a place, a space, a time, a period and an existence where everything oscillates back and forth, outward and inward and *ngā tāngata*, symbolised by *te hua*, is unaffected by it. *Te hua* is safe and secure in its own existence and is cocooned – protected from the environment in which it is located. In the next *whakaahua* Kahukiwa takes this further by representing *te Pō* as *he wahine toa* (powerful woman).

*Te koru* motif also symbolises the outward and inward movement of *te mauri* as it flows outward from its source, *te Wairua* or *te Atua*, bringing energy and life to *te Orokohanga*. In this instance *te mauri* brings life to everything in *te Pō* but especially it implants, ignites and nurtures *te mauri* of *te hua* (the embryo) who will become *Papatūānuku*. As *te mauri* returns to its source for renewal and revitalisation, it also carries with it *te matatau* (the awareness) and *te māramatanga* (knowledge) that it has gained on its outward journey. In this *whakaahua* it has encountered a child, *Papatūānuku*. This connection will be constant and will continue until *te mauri* of *te hua* and *te tangata* that *te hua* becomes ceases to be.



Source: Perrie, Leon. (2012). Retrieved from <http://blog.tepapa.govt.nz/tag/pikopiko> Accessed 12/02/2013.

*Te rauru* (the section of the umbilical cord close to and attached to the mother), *te iho* (the middle section of the umbilical cord) and *te pito* (the section of the umbilical cord that is

<sup>591</sup> Buck, Peter H. (Te Rangi Hiroa) (1970 [1949]). *The Coming of the Maori*. Wellington, NZ: Maori Purposes Funds Board and Whitcombe and Tombs Ltd. P. 314.

close to and attached to the growing embryo)<sup>592</sup> are shown here attached to the child and disappearing into the centre of *te koru*. While *te mauri* swirls outward and inward from the centre, *te hua* has a direct link to *te pūtahi* (the centre, focal point, confluence) through *te iho* which, in addition to being the middle section of the umbilical cord, also refers to the heart, the essence, the essential quality, and the nature of *te hua*.

In her third *whakaahua*, entitled “Te Pō and Papatūānuku”<sup>593</sup>, Kahukiwa presents *te hua* as a fully formed *tamaiti nohinohi* (baby) ready for birth. *Te Iho* is still attached to *te tamaiti* but it is clear that the time has come for the baby to be born. But, Kahukiwa has presented another *tirohanga* which interprets *ngā pūrākau o mua* (the ancient narratives, myths, accounts).

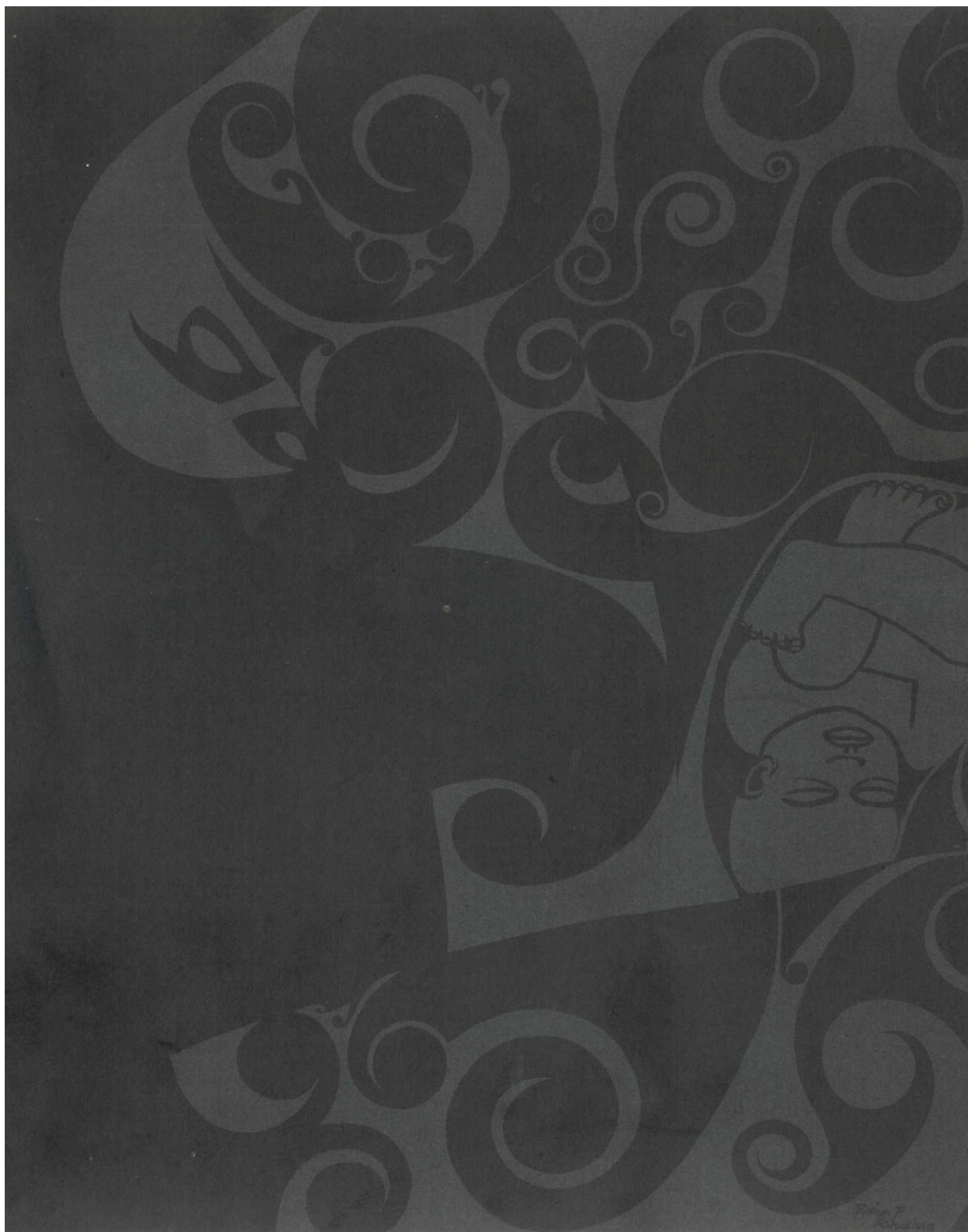
*Te Pō* is not a dark nothingness or void. *Te Pō* is presented as *he wahine* (a woman) because she is *te whaea* (mother) of *Papatūānuku*. So, *te Pō* is seen as a female personification who has a body that is filled with energy, vibrancy, motion, and even chaos. Her countenance epitomises calmness, quiet and fortitude. If anything she appears to be passive and humble. While *te whaea* is the embodiment of darkness and is surrounded by darkness, that darkness is not something to be feared. Instead it is protective, embracing, caring and nurturing. It is, perhaps, because of this relationship that *Papatūānuku* forms with *te Pō* she is reluctant to let her off-spring move out of the darkness between her body and *Ranginui*.

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<sup>592</sup> Moorfield, John C. (Ed.) (2011 [2005]) *Te Aka Māori-English, English-Māori Dictionary and Index*. (3rd Ed.). Auckland, NZ: Pearson; Longman/Pearson Education New Zealand. Pp. 139, 36, 120

<sup>593</sup> Grace & Kahukiwa, 1984: 19.

## Te Whakaahua Tuatahi – Painting One

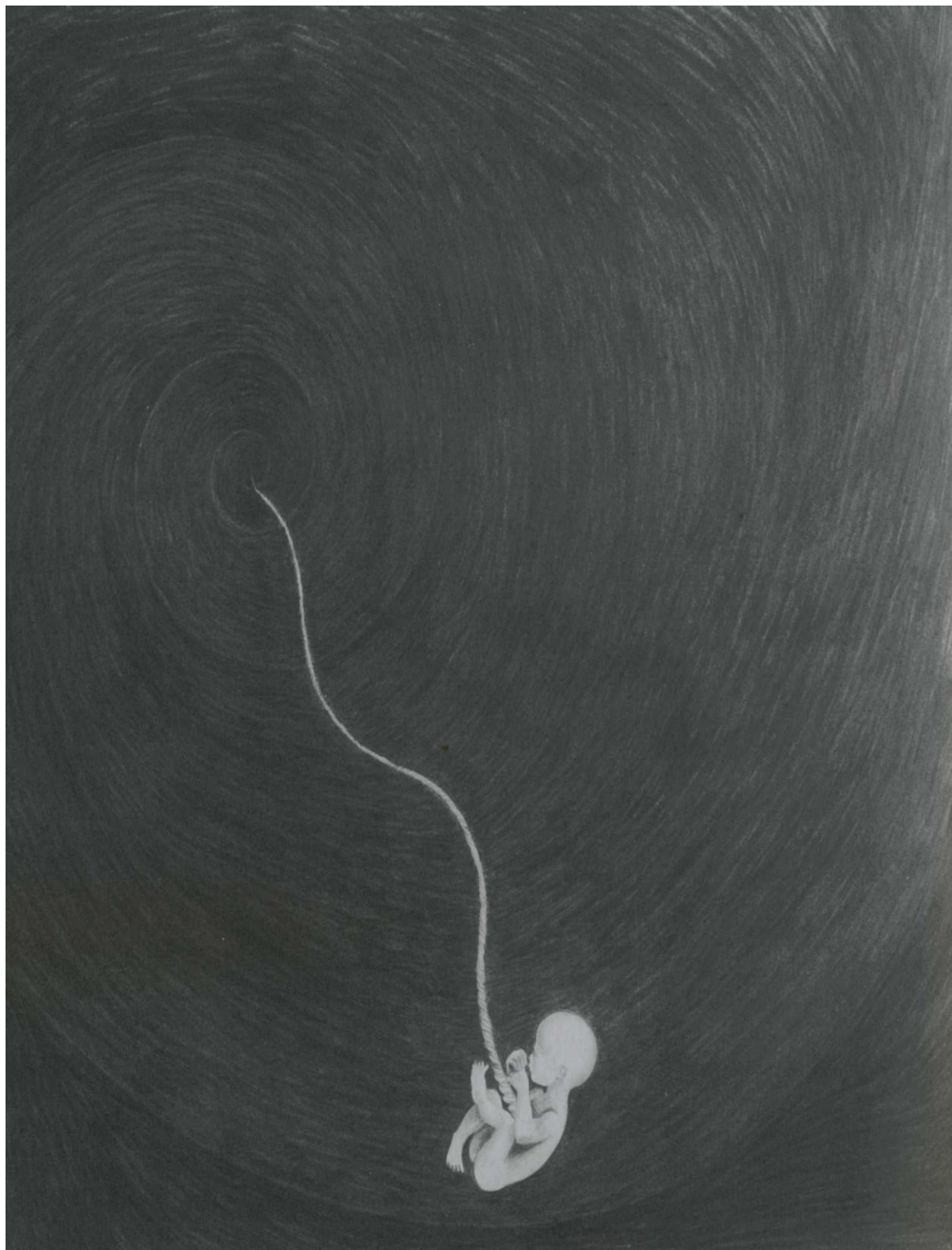


### *Te Pō*

Source: Grace, Patricia, & Kahukiwa, Robyn. (1984). *Wahine Toa: Women of Maori Myth*. Auckland, NZ: William Collins Publishers. p. 17. Used with permission from the artist.



## Te Whakaahua Tuarua – Painting Two

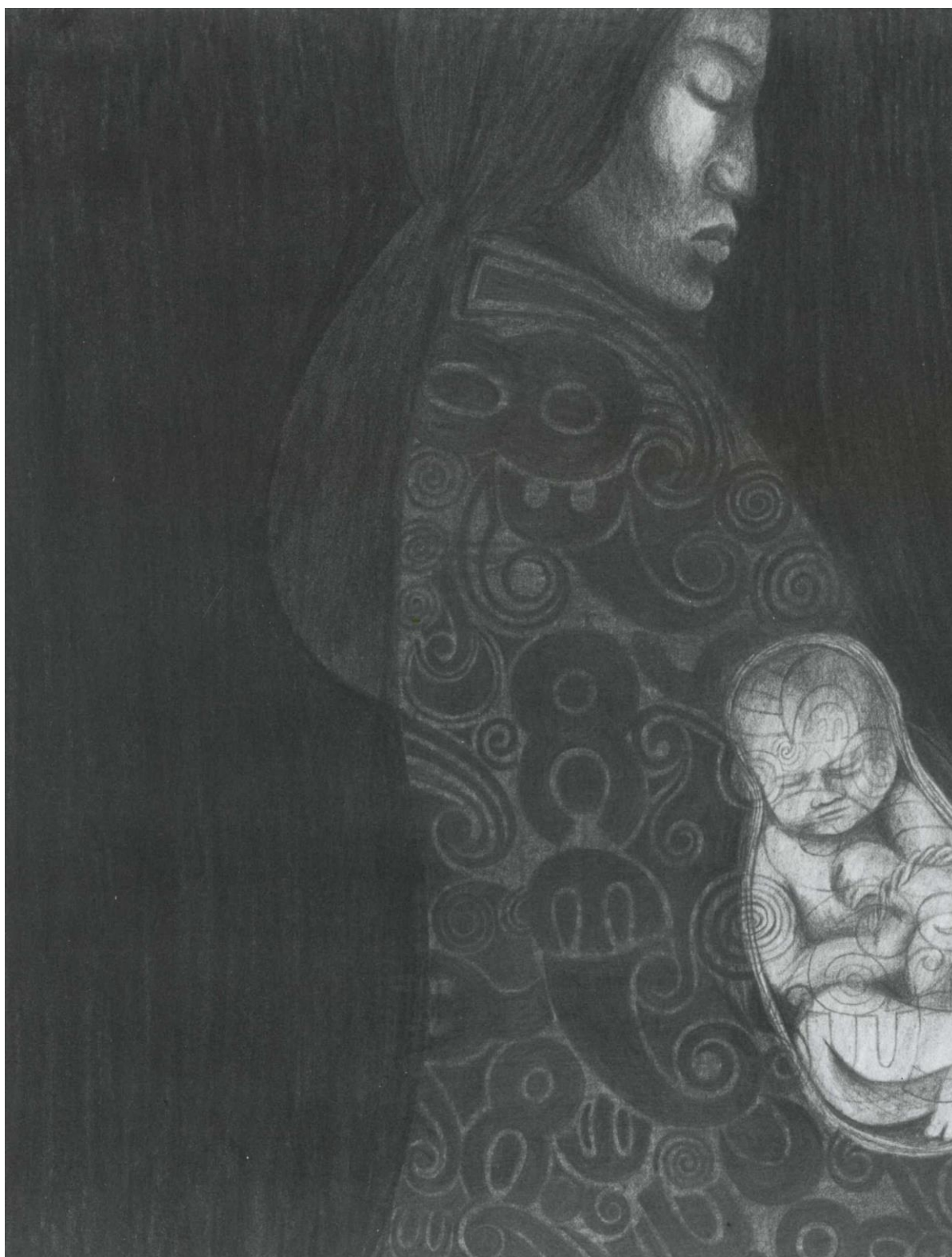


*"The earth lay in the womb of darkness"*

Source: Grace, Patricia, & Kahukiwa, Robyn. (1984). *Wahine Toa: Women of Maori Myth*. Auckland, NZ: William Collins Publishers. p. 19. Used with permission from the artist.



## Te Whakaahua Tuatoru – Painting Three



### *Te Pō and Papatūānuku*

Source: Grace, Patricia, & Kahukiwa, Robyn. (1984). *Wahine Toa: Women of Maori Myth*. Auckland, NZ: William Collins Publishers. p. 19. Used with permission from the artist.

*Ngā whakaaro e pā ana ki ngā whakaahua e toru nā Kahukiwa – Reflections on Kahukiwa's three paintings*

According to many of *ngā pūrākau* of *te Orokohanga o te Ao* and the interpretations of them, *te Kore* is the beginning of the creation process but nothing happens for it is a space and a period of time that is filled with emptiness, it is a void. It is a period of deep darkness which, over aeons of time, undergoes changes in the depth of its darkness but it remains dark.<sup>594</sup> Patricia Grace wrote: "First there was Te Kore that could neither be felt nor sensed. This was the void, the silence, where there was no movement and none to move, no sound and none to hear, no shape and none to see."<sup>595</sup> Māori Marsden is more cautious in using *te kupu* 'te Kore' meaning 'the void' because he is not convinced that 'te Kore' could actually be empty.

On 'te Korekore', the phase after 'te Kore', Marsden says that "the traditional religious and theological ideas associated with the concept have hardened into such a rigid framework that one hesitates to use the term. While it does embrace ideas of emptiness and nothingness, this by no means exhausts its meaning." Where did *te kākano* come from? From *te Kore*, the realm of nothingness and void? From *te Korekore*? According to Marsden:

When the root of a word is doubled in Māori, it intensifies its meaning... By means of a thorough-going negativity, that which is negative proceeds beyond its limits and assumes the characteristics of the positive. Thus Te Korekore is the realm between non-being and being: that is, the realm of potential being. This is the realm of the primal parent, who is also the elemental energy or latent being. It is here that the seed-stuff of the universe

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<sup>594</sup> Marsden quotes part of *he karakia tāwhito* (an ancient chant) that briefly describes this progression in the different phases of darkness: *Te Korekore i takea mai, ki Te Pō-te-kitea, Te Pō-tangotango, Te Pō-whāwhā, te Pō-namunamu ki te wheiao, ki te Ao Mārama*. (From the realm of Te Korekore the root cause, through the night of unseeing, the night of hesitant exploration, night of bold groping, night inclined towards day and emergence into the broad light of day). See: Marsden, Māori. (2003a). *God, Man and Universe: A Māori View*. In T. A. C. Royal (Ed.), *The Woven Universe: Selected Writings of Rev. Māori Marsden*. (pp. 2-23). Ōtaki, NZ: Te Wānanga o Raukawa; The Estate of Rev. Māori Marsden. p. 21.

<sup>595</sup> Grace, Patricia, & Kahukiwa, Robyn. (1984). *Wahine Toa: Women of Maori Myth*. Auckland, NZ: William Collins Publishers. P. 16.

and all created things gestate. It is the womb from which all things proceed.”<sup>596</sup>

In these *whakaahua*, Kahukiwa avoids *te Kore* and *te Korekore* and begins with *te Pō*. Kahukiwa appears to be saying that life began during *te Pō* and so that is where she will begin. Best also states that according to her *whakapapa*, *Papatūānuku* is descended from *te Marama* (the Moon) through *te Pō* (the Night).<sup>597</sup> Together these three *whakaahua* depict a different perspective on this period of the process of *te Orokohanga o te ao* and it could therefore be construed that separately they represent completely different phases in the process. However, this is not the case. The three *whakaahua* need to be considered collectively, as they overlap and are intertwined with one unifying *kaupapa* (theme). *Te kaupapa kotahi* (the unifying theme) is *ngā wāhine toa* (women who are dynamic, brave, bold, successful, courageous, experts, astute) but is that what we are presented with? *Papatūānuku*, who will become *te Whaea Mātāmua* (Primal Mother), and *te Whaea o te Whenua* (Mother Earth) is presented as a vulnerable *hua* (embryo) . *Te Pō*, who is presented firstly as *te whare tangata* (the womb) in which *te Whaea Mātāmua* has been conceived and is then personified as *he wahine*, but is she *he wahine toa* (a woman who is bold, dynamic, courageous, astute, successful in her undertakings – a winner, and a brave fighter)?

It is intriguing that Kahukiwa regards *Te Pō* and *Papatūānuku* as *ngā wahine toa*, who are both in vulnerable positions: one is *te hua* and the other is *he wahine e hapū ana* (a pregnant woman). The image that is formed in these *whakaahua* of *Papatūānuku* reflects the image usually found of her in *ngā pūrākau* where she is portrayed as a character that is compliant, easily manipulated, and lacking character. According to Margaret Orbell:

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<sup>596</sup> Marsden, Māori. (2003a). God, Man and Universe: A Māori View. In T. A. C. Royal (Ed.), *The Woven Universe: Selected Writings of Rev. Māori Marsden*. (pp. 2-23). Ōtaki, NZ: Te Wānanga o Raukawa; The Estate of Rev. Maori Marsden. p. 20.

<sup>597</sup> See Best, Elsdon (1976 [1924]). *Maori Religion and Mythology - Part I*. (Vol. 1). Wellington, NZ: Dominion Museum (Bulletin No. 10). p. 70.

[Papa] supports and sustains her human children, providing food and the other conditions necessary for life, yet inevitably she is inferior to her husband Rangi because she lies below that sacred realm and Night [Te Pō] is within her. The earth is the house of Aituā [Misfortune], and her children enter her body when they die. The sky, on the other hand, is the house of life, because the persons who light it live forever.<sup>598</sup>

It is *Rangi-nui* who is the dominant character and who puts up the struggle to stay embraced with *Papatūānuku* when the majority of their *tamariki* (children) decide to separate them. *Papatūānuku* is hardly mentioned. She puts up little resistance when the *tamariki* turn her over so that she can no-longer see *Rangi-nui*.<sup>599</sup> In *te pūrākau* from *Ngāi Tahu*, *Papatūānuku* is characterised as a faithless wife who betrays her first husband, *Tangaroa*, while he is away and gives in easily to *Rangi-nui*'s charms.<sup>600</sup> Unfortunately, as they have been recorded, *ngā pūrākau* are not kind to *Papatūānuku*.

The personified *te Pō* does not feature in the first two *whakaahua* yet has a presence that pervades all three. She is the darkness of the night that surrounds and embraces *te hua*. She can be seen and, perhaps, sensed or felt in all three *whakaahua* even though it is not until the third *whakaahua* that she is given/takes the form of *he wahine*. She dominates the *whakaahua*. Light is not present and there is no place for it. *Rangi-nui* who is descended from *te Rā* (the sun) is nowhere to be seen.<sup>601</sup> There is a sense that if he was, he would be an intrusion into the space, place and time that *te Pō* occupies. She may have all the traits of *he wahine toa* but the demeanour that she exhibits in the third *whakaahua* suggests she is

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<sup>598</sup> Orbell, Margaret. (1996 [1995]). *The Illustrated Encyclopedia of Māori Myth and Legend*. Christchurch, NZ: Canterbury University Press. p. 133.

<sup>599</sup> See Best, Elsdon (1976 [1924]). *Maori Religion and Mythology - Part I*. (Vol. 1). Wellington, NZ: Dominion Museum (Bulletin No. 10). Pp. 75-89; Andersen, Johannes C. (1969). *Myths and Legends of the Polynesians*. Tokyo, Japan: Charles E. Tuttle. Pp. 367-369; Grey, George. (1995 [1855]). *Polynesian Mythology and Maori Legends* (Reprint ed.). Hamilton, NZ: University of Waikato Library. Pp. 1-4; Orbell, 1996 [1995]: 133.

<sup>600</sup> Tiramorehu, Matiaha. (1987). *Te Waiatatanga mai o te Atua: South Island Traditions*. (M. v. Ballekom & R. Harlow Eds. Vol. 4). Christchurch, NZ: Department of Maori, University of Canterbury; See Best, 1976 [1924]: 180.

<sup>601</sup> See: Smith, S Percy. (1910 [1907]). History and Traditions of the Maoris of the West Coast North Island of New Zealand. Prior to 1840. *Journal of the Polynesian Society*, 16(3), 120-133. p.140. Cited in Best, 1976 [1924]: 70.

assertive. She knows who she is. She can stand up for herself and express her position and views in direct and appropriate ways.

Perhaps the same might be said of *Papatūānuku* because Kahukiwa sees strength of character and ability in her. She is, after all, the Primal Mother who must suffer numerous pregnancies to give birth to up to seventy *tamariki*. She then has billions of descendents whom she continues to care and provide for with her own body. She survives the loss of her lover and endures the loneliness that results. She perseveres through the abuse she receives from her *tamariki* and descendants – which includes *ngā tāngata*. She is unable to move by herself and is dependent on her *tamariki* and her descendants to clothe and care for her. She is long suffering, patient and she endures. She is a survivor.

*He aha ngā pānga i te Atuatanga me ēnei whakaahua nā Kahukiwa? – What are the connections between te Atuatanga and Kahukiwa's paintings?*

With these *whakaahua* Kahukiwa has done several things that are pertinent to *te Atuatanga* and which exponents of *te Atuatanga* will need to do if *te Atuatanga* is going to be able to hold *te Māoritanga* and *te Karaitianatanga* together.

Kahukiwa demonstrates that *ngā pūrākau* can be interpreted in new ways and from new *tirohanga*. In her case it was from a pro-wāhine *tirohanga*, perhaps even a feminist perspective. As Jonathan Mane-Wheoki observes, 'Kahukiwa's art proceeded from the lived experience of being a wife and mother in a Māori household, and much of her art heroises and universalises the maternal role of women in Māori terms: women as *whare tangata* and as *Supra Hero/Hina* (1999). The construction of Robyn Kahukiwa as a Māori woman artist begins in the home, and motherhood is a constant theme in her work.'<sup>602</sup> The question is: where was Kahukiwa's starting point when she did the hermeneutics? Did she

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<sup>602</sup> Mane-Wheoki, Jonathan. (2005). He Wahine Toa: Robyn Kahukiwa, Artist. In R. Kahukiwa (Ed.), *The Art of Robyn Kahukiwa*. (pp. 24-37). Auckland, NZ: Reed Publishing. p. 29.

start from the traditional *pūrākau*, analyse them to see what they had to say about the role and position of *ngā wāhine* for 1984 and beyond, and then paint that *tirohanga*? Or, did she start from the position of her pro-*wāhine tirohanga* and then interpret *ngā pūrākau*? Mane-Wheoki and this *whakapae* would suggest that she did the latter.

Kahukiwa is *he wahine Māori* (a Māori woman) who has studied *ngā pūrākau Māori* and talked with people, including *kuia* and *kaumātua*, about them so that she has a deep understanding of them. As *he wahine Māori* she has interpreted them so that they have something to say to *Māori* in general but especially to *ngā wāhine Māori* living in 1984 and for generations to come. In so doing, Kahukiwa endeavoured to maintain the integrity of *ngā pūrākau* and, indeed, she was careful to portray *te Pō* and *Papatūānuku* as closely as possible to the characters they are in *ngā pūrākau*.

Kahukiwa was prepared to present her new interpretations of the old and stand by them. She was prepared to take the risk of upsetting some people in order to encourage and empower others, both Māori and *Pākehā*, young and old. In 1984 there were more *kaumātua* alive who had been brought up in the old traditions than there are in 2013. They had been given *ngā taonga i tuku iho* (the treasures that had been passed down many generations) and were reluctant to change for fear of losing *ngā mātauranga Māori tūturu* (authentic Māori knowledge(s)). While Kahukiwa presented *he tirohanga wāhine* (a pro-*wāhine* perspective) that was probably new to many Māori, she did it gently, with respect, integrity and humility.

In 1984 Kahukiwa was using new media – acrylic on canvas – and new styles of artistry to present *ngā pūrākau* that were familiar to many people, both Māori and *Pākehā*. There were other Māori artists like Cliff Whiting, Muru Walters, Ralph Hotere, Para Matchitt, Fred Graham, and Darcy Nicholas who were using new materials, new tools, new skills and new styles to present traditional material in new ways as well as doing new things. In 1984

Witi Ihimaera and Ross Harris produced an opera, set in Ihimaera's home village, telling stories of the people in the village. In Wellington *Te Ohu Whakaari*, led by Rangimoana Taylor, was a young Māori performing company that combined *kapa haka* (traditional style dance and singing) with modern dance and theatre acting. Witi Ihimaera, Patricia Grace, Apirana Taylor, Roimata Pōtiki, Bruce Stewart and many others were using the oral and written word in creative ways. The oral art of *whaikōrero* (speech making) and *ngā mōteatea* were not being rejected but they were no longer the principal ways of telling and retelling *ngā pūrākau* from the past and of the present and nor were they the predominant way of making political, social and economic comment and statements.

*Ētahi akoranga mō rātau e whai ake ana te Atuatanga – Some lessons for those who pursue te Atuatanga*

There are lessons to be learned from Kahukiwa, from those who have written and taught *te Atuatanga* and from those who participated in *ngā uiuitanga*. *Te Atuatanga* is about seeking to know and have a deep understanding of *te Ao Māori* and *te Ao Pākehā* in order to form *he tirohanga Māori* and *ngā tikanga Māori* that has *te Atua Karaitiana* at the centre and as a framework for perceiving and relating to *te Ao Tūroa* (the world, Earth, nature).

The first is to learn and absorb *te Ao Māori* for that is the world that *te Atuatanga* is grounded in. This means knowing what a Māori is and who one is as a Māori. It means knowing and appreciating one's *taukiri* (identity), *tūrangawaewae* (place to stand, where one belongs) and one's *whakapapa* including *whānau*, *hapū*, *iwi* and *hāpori*. It means learning and absorbing *te mātauranga*, *te mōhiotanga*, *te māramatanga* and *te wānanga Māori* because *te Atuatanga* is the framework that all of these different states and stages of knowing help to clothe. It is also to learn and understand *te Ao Pākehā* in order to select what is appropriate and helpful to Māori and what aspects of *te Ao Pākehā* can be shelved because they are irrelevant or unhelpful or can wait for some later time.

Exponents of *te Atuatanga* need to be able and prepared to analyse and critique *te Ao Māori* from the inside and do it with understanding and respect. There have been and continue to be advocates and critics of *te Ao Māori* who perceive it from particular angles. While that is understandable caution needs to be taken. There are, for example, some who choose to take stances that are biased against and unjust to Māori, *te Ao Māori*, *ngā tirohanga Māori o te Ao* (Māori views of the world) and *ngā tikanga Māori* (Māori ways of doing things, ways of living). Conversely there are some who seem to be blind to the flaws and areas that could benefit from including aspects of *Pākehā* knowledge and technology. *Te Atuatanga* may not provide answers on how to deal with people who come from these particular positions but *te Atuatanga* does call for a person to live a life with *he ngākau māhaki* (humility), *he ngākau whakarite* (respect) and *he ngākau aroha* (compassion) and these qualities may succeed in persuading people to consider an altered *tirohanga* and even, perhaps, a completely different one.

While grounded in *te Ao Māori* and *te mātauranga Māori*, as *he tirohanga* that incorporates *he whakapono* (a faith, belief) in *te Atua Karaitiana Māori* (the Christian Māori God) *te Atuatanga* is a hybrid. It is, in effect, a fusion of *te Ao Māori*, aspects of *te Ao o te Paipera Tapu* (the Biblical world) and of the *Pākehā* world. It is also a fusion of *ngā whakamāramatanga* (the interpretations) by Māori of *ngā kupu i roto i te Paipera Tapu me the Bible* (the words in the Māori and English versions of the Bible) and of the teachings of *Pākehā* about Christianity as a religion. This can also produce a blending of *te mātauranga Māori* and *Pākehā* knowledge but with Māori deciding what to incorporate and what to shelve. This could lead to the creation of a third space<sup>603</sup> where *te mātauranga Māori* and *Pākehā* knowledge overlap and co-exist on an equal and equitable basis and where new knowledge, structures, processes and practices may be created.

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<sup>603</sup> Bhabha, 1998 [1994]: 36-39, 217-219; Baker, c2007:



In 2013 these states and stages of knowing for Māori include knowledge and experiences that have been gained through interaction with *Pākehā* and the *Pākehā* worlds as they have and continue to exist both in Aotearoa/New Zealand and overseas. Kahukiwa demonstrates with the materials she uses that there are areas where hybridity<sup>604</sup> has had and can have positive effects and results. Despite the history of the term, hybridity is not all negative. In 1998 Paul Meredith wrote that hybridity “avoids the perpetuation of antagonistic binarisms and develops inclusionary, not exclusionary, and multi-faceted, not dualistic, patterns of cultural exchange and maturation.”<sup>605</sup>

The third is that Kahukiwa has analysed and critiques *ngā pūrākau* and presents *he tirohanga* that is an alternative to the patriarchal and male-centred accounts that honour men and male protagonists over women. *Te Atuatanga* challenges people to analyse and critique *te Paipera Tapu* and the Bible as well as the history and traditions of Christianity and its interpretations of the Bible. This can be a real challenge because of the belief by both Māori and *Pākehā* that some things in Christianity and the Christian world are sacrosanct and must remain immutable.

One sees this happening in the Church and the community all the time. The protesting and legal action that occurred in Christchurch, New Zealand, in 2012 over the possible demolition of the Christchurch Cathedral is an example. There is a reluctance to change traditions or to have perceptions and beliefs questioned, altered slightly or changed completely no matter how long that tradition or perception has been held by the person and/or people. The ordination of practising homosexuals that has the potential to split the

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<sup>604</sup> See: Bhabha, Homi K. (1998 [1994]). *The Location of Culture*. London, UK; New York, NY, USA: Routledge; Baker, Christopher. (c2007). *The Hybrid Church is the City: Third Space Thinking*. Aldershot, UK: Ashgate; Acheraiou, Amar. (2011) *Critical Perspectives on Hybridity and the Third Space. Questioning Hybridity, Postcolonialism and Globalization*. (Pp. 105-120). Houndsmills, Hampshire, UK: Palgrave Macmillan;

<sup>605</sup> Meredith, Paul. (1998). *Hybridity in the Third Space: Rethinking Bi-cultural Politics in Aotearoa/New Zealand*. Te Oru Rangahau Maori Research and Development Conference. Massey University. Retrieved from <http://lianz.waikato.ac.nz/PAPERS/paul/hybridity.pdf> Accessed 13/09/2009.

international Anglican Communion is another such issue. Many Anglicans see it as a challenge to the authority of the Bible and the right interpretation of sections of Scripture. Others, however, see it as an issue of justice and love. *Te Atuatanga* challenges Māori to read *te Paipera Tapu*, the Bible and Church traditions through *ngā whatu Māori* (Māori eyes), with *ngā ariā*, *ngā mātāpono* and *ngā uara Māori* being used in *te whakamāramatanga* (hermeneutics, interpretation).

The fourth point is concerned with *te whakamāramatanga*. *Te Atuatanga* is about hermeneutics and exegesis not only of *ngā taonga i tuku iho* and *te mātauranga Māori* but also *Te Paipera Tapu* and the Bible and the doctrines and teachings of the Church that have been taught and handed down over the centuries. *Te Atuatanga* is also about doing hermeneutics and exegeses of more recent *ngā rangahau whakapono Māori*, *ngā rangahau whakapono matatika* (Moral theologies), *ngā rangahau whakapono Awhi Whānau* (Pastoral theologies), and all of *ngā pekanga pūkenga Māori* (Māori disciplines) as well as the *Pākehā* disciplines and fields of study. This is a huge amount of work and at present within *te Pihopatanga o Aotearoa* the workers are few and, sadly, are getting fewer as the number of people offering themselves for ordination and training in all areas of ministry continues to decline.

*Te whakamāramatanga* of *ngā pūrākau Māori* and the presentation of *he whakamāramatanga* in the way that Kahukiwa has done, can produce an account of *te Orokohanga o te Ao* better than those in Genesis 1 and 2. The evolutionary process is clear in Kahukiwa's *whakaahua* yet the question of *te Orokohanga* being created *ex nihilo* ('out of nothing')<sup>606</sup> has been

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<sup>606</sup> See Genesis 1: 1-2, which says: "In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters." The Division of Christian Education of the National Council of the Churches of Christ in the United States of America (Ed.). (1989). New Revised Standard Version – The Holy Bible: Containing the Old and New Testaments. (1<sup>st</sup>. Ed.). Grand Rapids, Mich, USA: Zondervan; The Bible Society in New Zealand (Ed.). (1999). *Ko Te Paipera Tapu – Ara, Ko Te Kawenata Tāwhito me Te Kawenata Hou*. Wellington, NZ: The Bible Society in New Zealand (Inc.).

avoided by not dealing with the periods of *te Kore* or *te Korekore*. The task here for *te Atuatanga*, as with all aspects of *te Karaitianatanga*, is to provide meaning to all of the questions and issues to do with life and existence. *Te Atuatanga* will need to consider the meaning of *te Kore* and *te Korekore* as *te Atuatanga* cannot avoid them. Māori and *te Māoritanga* want explanations of them in this modern world of scientific and technological complexities from *he tirohanga Karaitiana Māori*. *Te Atuatanga* may be helped by the work and thinking already done by *Pākehā* but in the end it is what Māori have to say to Māori that is going to continue to hold *te Karaitianatanga* and *Māoritanga* together.

The sixth and final point is one which should never be forgotten or over looked. *Te Atuatanga* is about thinking seriously about life; the issues and meaning of life are part of *te Atuatanga*. But it is not solely an intellectual exercise that deals only with abstract theories, theologies and philosophies. These are all meaningless if they are not part of living life. *Te Māoritanga* is about life and living. It is those characteristics and traits that Māori people have that make them who they are and that constitute their world. If *te Atuatanga* is going to be of any help or use to Māori, it is going to have to be part of *te ao hurihuri*, the world that continues to turn and keeps moving on. Kahukiwa brought her world of being a woman, a mother and a wife to her *rangahau whakapono* and showed that in her *whakaahua*. Her *whakaahua* are about life and living. That is what *te Atuatanga* must be too.

*Ka haere whakamuri te Atuatanga, te Karaitianatanga me te Māoritanga – Te Atuatanga, te Karaitianatanga and te Māoritanga going forward*

There were points learnt from the engagement with Kahukiwa's *whakaahua*. Some or all of them may seem obvious but they may not be to all people. All of the points echo those made by *ngā kaituhi* of the written material and by participants in *ngā uiuitanga* that was analysed in the previous *Wāhanga*. For example, *te Atuatanga* is Māori critically engaging with *te Karaitianatanga* from *he tirohanga Māori* and grounding *te Atua Karaitiana* in

Aotearoa/New Zealand. It is Māori seeking to know and understand what their *whakapono* is; what they believe as Māori not as *Pākehā*. *Te Atuatanga* is also Māori critically engaging with *te Ao Māori* and *te Ao Pākehā* from a position of *te whakapono*. Exponents and students of *te Atuatanga* must be prepared to know both worlds well in order to treat them justly when they critique them. *Te Atuatanga* is Māori expressing their thoughts even when it may cost them and when their thoughts are still tentative and are work in progress.

*Te Atuatanga* is Māori not getting bogged down in abstract philosophies, theologies, ideologies and terminology but it is Māori thinking and living their *whakapono* in their daily lives. *Te Māoritanga* is not only the context in which *te Atuatanga* exists it is the reason for *te Atuatanga* existing. *Te Atuatanga* is Māori taking what they know, experience and learn in life and weave all of that together to create a whole for them, their *whānau*, *hapū*, *iwi* and *hāpori*. *Te Atuatanga* is Māori unpacking and interpreting *te Ao Māori*, *te Ao Pākehā* and *te whakapono Karaitiana* with the purpose of sharing what they have learnt with people around them in order to *manaaki* (care for), *arahi* (guide), *hāpai* (up-lift), *whakatika* (correct) them. *Te Atuatanga* would die if people cease to live it and to give it life. *Te Atuatanga* is Māori finding meaning in life and helping others to do the same. This means that issues that are considered sensitive can no longer be avoided.<sup>607</sup> Finally, *te Atuatanga* is Māori integrating their *whakapono* into their daily lives, placing *te Atua* at the centre. This is a point that *Pākehā* may find relevant to them.

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<sup>607</sup> This comment is based on personal experience where my offer to take some sessions on the theology of death for *Te Whare Wānanga o Te Waipounamu* were turned down. In 2008 it was agreed that I could participate in a joint session with Bishop John Gray, *te Pīhopa o Te Waipounamu*, who was really nervous about raising the topic. Some Māori fear death and refuse to discuss it because to do so runs the risk of someone dying.

This *whakapae* contends that *te Atuatanga* has the best potential to hold *te Karaitianatanga* and *Māoritanga* together in the future. This *Wāhanga* followed on from *te Wāhanga Tuawhitu* (Chapter Seven) in which *te whare tīpuna* was used to illustrate not only what *te Atuatanga* is but also where *te Atuatanga* is part of *te ao Māori* and also *te ao Karaitiana*. In this *Wāhanga* three *whakaahua* by Kahukiwa were analysed and lessons learnt on how *te Atuatanga* might hold *te Karaitianatanga* and *Māoritanga* together. Apart from presenting a part of *ngā pūrākau* of *te Orokohanga o te ao* in a new and visual way, Kahukiwa also presents an alternative *tirohanga* to that of traditional male-centred accounts. In them we see *te Pō* and *Papatūānuku* through the eyes of a woman, a mother, a daughter and a wife. Without realising it, Kahukiwa is engaging in *te Atuatanga* and is challenging and encouraging all people, Māori and *Pākehā* but especially Māori, to do likewise.

## *Te Wāhanga Tuaiwa – Chapter Nine*

### *E Haere Tonu Te Kōrero – The Discussion Continues On*

*Ka kōhi te toi, ka whai te māramatanga.*<sup>608</sup>

#### *Te Whakatūwheratanga – Introduction*

In *te Wāhanga Tuatahi* (Chapter One) *te kaituhi* indicated that this *Wāhanga* could not be ‘The Conclusion’ as the equivalent Māori *kupu* for ‘The Conclusion’ is *Te Whakamutunga* which means the end, last, concluding and final. This *whakapae* is not the end for *te Atuatanga*, nor is it the end of the task of holding *Māoritanga* and *Karaitianatanga* together going into the future. Instead, the *kaupapa* of this *Wāhanga* is: *E Haere Tonu te Kōrero – The Discussion Continues On*. By this is meant that the dialogue about *te Atuatanga* and how it continues to hold *Māoritanga* and *Karaitianatanga* together must continue to allow new ideas and ways of doing things to arise. This *Wāhanga* will begin with *he kōrero* about what *te kaituhi* learned from this project and writing this *whakapae*, reflecting on the context of *Te Pihopatanga o Aotearoa* and the education and training of people for ministry work within *Tikanga Māori*. It will then consider the weaving of *te tukutuku* and the pattern that formed as this *whakapae* progressed. Finally it will discuss some of the implications of *te Atuatanga* for the future of *Māoritanga*.

#### *Ko te Hikoi o te Kaituhi – The Writer’s Journey*

#### *Ko te kohinga o ngā ariā hou – Gathering New Concepts*

In the year 2000 a project of which this *whakapae* is a product began. It was to take just over ten years of part-time and full-time study to get to the stage where this *whakapae* is nearing completion. The project itself, however, is far from complete and although it is an ambitious undertaking to *te kaituhi* it needed to be done and still needs to be completed.

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<sup>608</sup> Translation: *If knowledge is gathered, enlightenment will follow.* Cited by Moeke-Pickering, Taima Materangatira. (1996). *Maori Identity within Whanau*. (MSoc.Sc. Thesis), University of Waikato, Hamilton, NZ.

The aim of the project was to seek to find out how Māori clergy did theology and, in particular, Contextual theology. Māori clergy from *te Pihopatanga* as well as from other denominations and *ngā Hāhi*, such as *te Hāhi Ringatū* (the Ringatū Church) and *te Hāhi Ratana* (the Ratana Church), would be interviewed. The focus would be on Māori clergy because by dint of their position and training they are expected to know what theology is and to engage in it more so than the laity. From late 2001 through 2002 *hui kanohi-ki-te-kanohi* (face-to-face meetings) were held with over fifty Māori clergy but only forty-eight were recorded.<sup>609</sup> These hui not only reminded *te kaituhi* of work he had done in 1991<sup>610</sup> but really drove home the need to clarify and apply *ngā kaupapa* (the themes, philosophies), *ngā ariā* (the concepts, theories, ideas), *ngā mātāpono* (principles, maxims), *ngā uara* (values) that are grounded in *te Ao Māori* to *te Whakapono Karaitiana* (the Christian Faith) **not** the other way around.

From 2000 through to 2013 the project underwent a number of changes that included having four different supervisors, a period with no supervisor, and three different associate supervisors. Each supervisor brought different perspectives and approaches. As a consequence several *Wāhanga* were written that do not relate to the present *te whakapae*. These have since been used for other purposes or shelved for later use. However, the research undertaken for these *Wāhanga*, combined with what has been included in this *whakapae*, has helped to expand and deepen *te kaituhi's* *mātauranga* (knowledge), *ngā wheako whaiaro* (personal experiences) and his *pukapuka mātauranga* (library) for further work that waits to be done. This is reflected in the size and content of the Bibliography although the Bibliography could have been larger if the earthquake in September 2010 did not destroy *te kaituhi's* laptop. Not every entry in the Bibliography was used in the text of *te whakapae* but what is there helped to formulate *te kaituhi's* thinking.

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<sup>609</sup> Notes were taken of the discussions with the two not recorded.

<sup>610</sup> Hollis, Turi. (1991). *Developing a Maori Understanding of the Christian God: Must the Christian God Remain Pākehā?* Auckland Consortium for Theological Education. Melbourne College of Divinity.

*Ko te Atuatanga he taonga nui rawa atu ki te Rangahau Whakapono – Atuatanga is a treasure that is greater than Theology.*

Returning *te Atua* to the centre of conscious thought, including *ngā pekanga mātauranga katoa* (all intellectual disciplines), will be problematic in a secular society where secularism and other ‘-isms’ place many pressures on a person to comply with current trends and ideologies, some of which are opposed to any *ariā* that includes having *he Whakapono* (a Faith) in anything and anyone other than him/herself. The same pressures can impact on *ngā whānau*, *ngā hapū*, *ngā iwi* and *ngā hāpori Māori*. But if Māori are going to be true to ourselves then it is the position of this *kaituhi* that *ngā kaupapa me ngā tikanga i tukua iho* (the philosophies and practices that have been handed down from our ancestors) that place *te Taha Wairua* at the centre of *te Orokohanga* and *te Ao Tūroa* (today’s world) need close and careful consideration. While this applies to Māori who continue to identify as Māori and especially those who want to be regard as *tūturu Māori* (genuine Māori), it has important implications for those who adhere to *te Whakapono Karaitiana* and for whom *te Atua* is supposed to be the centre of their existence.

*Te Atuatanga* that this *whakapae* focussed on is *te Atuatanga* that holds to *te Atua* who is revealed in *te Paipera Tapu* as it is interpreted and understood by Māori in the context of Aotearoa/New Zealand. This is the same *te Atua* that Māori have experience and continue to experience in *te Atua* in *te Ao Hurihuri* (the World moves on). Knowing and understanding *te Atua* and *te Ao Hurihuri* is part of the work-in-progress that Māori have been doing, are doing, and will continue to do beyond the present. As *te Atua* journeys with Māori, so too does *te Atuatanga*.



## *Te Mahi Raranga Tukutuku – Tukutuku Weaving*

### *He Mahi Tino Whiwhi – A Complex Undertaking*

This *whakapae* has used *te mahi rārangī tukutuku* as an image for the process of writing words that mean nothing until patterns take shape. As those patterns combine they form structures and shapes that enable understanding and meaning of the whole panel to occur. There are usually at least two *kairaranga* to *he tukutuku* not only because the work can be tiring and complicated but also because each *tukutuku* has two sides to it: the face or front and the back. One *kairaranga* works on the face and the other on the back. The face is the side where the patterns of the completed panel will be seen and which *ngā kairaranga* (the weavers) will want people to see. The back is where all the knots, joins and repairs occur – out of sight and known only to *ngā kairaranga*. It is on this side that *te mahi raranga tukutuku* begins and the last knot is tied.

Both sides of *te tukutuku* tell stories but they are not the same stories. Each side has a very different perspective. The stories on the face tell of the weaving together of different threads, textures and colours to create *te tukutuku* that is a unified whole. Each thread and the different colours carry meanings that may not always be clear or evident. In the completed panel they collectively carry a meaning or meanings that may not be related to the meanings they bear individually. The stories of the individual threads and the colours are known to *ngā kairaranga* but the stories of the completed panel may be made known to all those who want to hear. This side represents *te tātaritanga* (analysis) of *te rangahau* (the research) where the patterns form, structures can take shape and where the meaning of and for the whole may be perceived.

The stories on the back are often more complex than those on the face for they include all the twists and turns of the threads as well as the knots that join new threads to old, that enable different colours to be introduced and that allow for repairs to be made should an

old thread break or a mistake is made in the pattern appearing on the face.<sup>611</sup> This is where the ‘real’ work happens in *te mahi raranga tukutuku* and where considerable care and concentration is required. This side represents the leg work that *te rangahau* requires. It is noting the different twists and turns that have and may need to occur and the changes in direction that threads have taken and need to take. It is noting where one thread ends, where there is a join, which thread was the older and where the new thread has to go to. It is noting the different colours, where they are located, why they are located where they are and where they may need to go next. It is noting where something went wrong and why and where a repair may be possible or the work needs to start again.

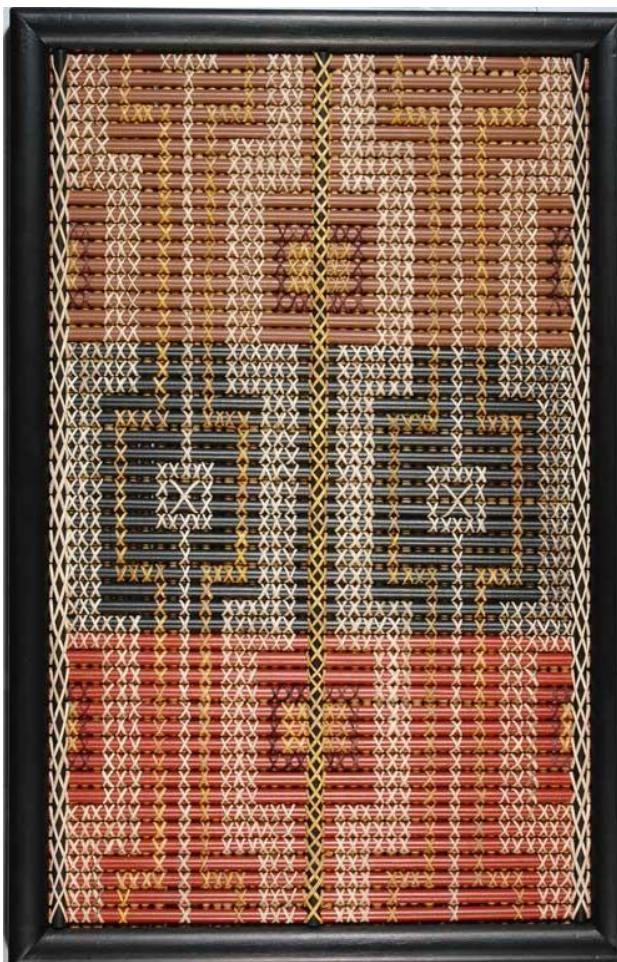
#### *Ngā Tukutuku o ngā Poutama e rua – The Panels of the two Poutama patterns*

In *te Wāhanga Tuatahi* (Chapter One), a photo of *he tukutuku* (a *tukutuku* panel) of *te Porourangi Poutama* (on the right) was provided as an illustration of what *he tukutuku* pattern can look like. This particular pattern was designed by *Tā Apirana Ngata*<sup>612</sup> for *te wharenuī*, named *Porourangi* after the eponymous ancestor of *Ngāti Porou*, at his home marae of *Waiomatatini* which is about fifteen minutes drive from *Ruatorea* heading east along the *Waiapu River*. *Te wharenuī* was opened in 1897. This *tukutuku* pattern was deliberately chosen for inclusion in this *whakapae* for several reasons notwithstanding the facts that *te kaituhi* has tribal connections with *Ngāti Porou* and that *Ngata* was the first Māori to graduate at *Canterbury* in 1894. The pattern contrasts with the *Poutama* pattern (on the left) that is found in numerous *wharenuī* and some *wharekai* (dining rooms) across the country and is considered to be the traditional *Poutama* pattern.

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<sup>611</sup> Traditionally if this situation arose the whole *tukutuku* was either destroyed or was undone and started again even if it was near completion.

<sup>612</sup> Sir Apirana Turupa Ngata (1874-1950) was a prominent *Ngāti Porou* leader, politician, lawyer, orator and writer. He was a Member of Parliament and Minister of the Crown. See: Walker, Ranginui. (2002 [2001]). *He Tipua: The Life and Times of Sir Apirana Ngata*. Auckland, NZ: Penguin Books.



### ***Porourangi Poutama***

Source: A Tukutuku Panel showing Te Porourangi Poutama pattern, located at Ngā Pounamu Māori Centre, Christchurch City Library



### ***Poutama***

Source: Photo by Jacqui Sharp. Tukutuku panel gifted to Te Kohia Education Centre when it was part of the Auckland Teachers' Training College. It is now part of the Faculty of Education, University of Auckland, Epsom.

*Te Poutama* recalls that the quest by humanity for *te wānanga* (knowledge) has been a journey that has continued for thousands of years. The quest to find the meaning of life and meaning in life has probably been happening for just as long. *Te pūrākau* that *te Poutama* retells is of the journey that *Tāne* undertook to attain *te wānanga* which consisted of three *kete* (baskets) and two *tapu kohatu* (sacred stones).<sup>613</sup> *Tāne* was summoned by *Io-Matua kore* (*Io* te Parentless, the Supreme Being) and had to ascend to *Te Tikitiki-o-*

<sup>613</sup> See: Best, Elsdon (1976 [1924]). *Maori Religion and Mythology - Part I*. (Vol. 1). Wellington, NZ: Dominion Museum (Bulletin No. 10). Pp. 99-106.

*ngā-rangi* or *Te Toi-o-ngā-rangi*, the twelfth and most *tapu* heaven, where *Io* lives.<sup>614</sup> Although *Tāne* was an *atua* he had to undergo *ngā karakia* (rituals) before he could enter each succeeding heaven. Before he received *ngā kete* (the baskets)<sup>615</sup> and *ngā kohatu* (the stones)<sup>616</sup> *Tāne* had to undergo further *karakia*. When he arrived back on *Papatūānuku* *Tāne* established the first *whare wānanga* (house of learning) and *te wānanga* contained in *ngā kete* has been shared with other *whare wānanga*, *ngā tohunga* (priests, experts) and *ngā tauira* (the students) ever since.

The traditional *Poutama* looks like a staircase that has to be climbed in order to ascend. Each step represents a new *rangi* (heaven) that *Tāne* needed to pass through in order to reach *Te Tikitiki-o-ngā-rangi*. *Te Porourangi Poutama* is more stylised than the traditional *Poutama* and is more complex. The idea of *Tāne* ascending is not made explicit as it is in the traditional pattern. It is possible to see an upward movement going from the red to the black to the brown but it is also possible to interpret *te tukutuku* as having no top or bottom, suggesting that the acquisition of *te wānanga* has its upward and downward movements that are continuous.

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<sup>614</sup> Smith, S. Percy. (Ed. and translator). (1997a [1913]). *The Lore of the Whare-wānanga: Teachings of the Māori College on Religion, Cosmogony, and History. Part I: Te Kauae-runga*. (Vol. I). Hamilton, N.Z.; New Plymouth, N.Z.: University of Waikato; The Polynesian Society. p.116; Best, Elsdon. (1976b [1924]). *Māori Religion and Mythology - Part I*. (Vol. 1). Wellington, NZ: Dominion Museum (Bulletin No. 10); Buck, Peter (. (Te Rangi Hīroa). (1970 [1949]). *The Coming of the Māori*. Wellington, NZ: Māori Purposes Funds Board and Whitcombe and Tombs Ltd.

<sup>615</sup> According to Best the names of the three *kete* are: *te kete tuauri*, *te kete tuatea* and *te kete aronui*. Contained in *te kete tuauri* were the 'ritual chants pertaining to the conduct of all matters connected with Rangi-nui and Papa-tuanuku, as also of the control of all things desired to be performed by the offspring of Papa-tuanuku.' *Te kete tuatea* 'is the basket of evil, of all things evil, no matter what it be ... That is the basket exposing ... evil acts, dissensions, strife among men and gods, all are found there.' The basket that contains 'love, sympathy, compassion, of peace-making, of the condition known as permanent peace, and of all actions pertaining to the knowledge of arts by means of which are benefited men, land, trees, earth, herbage, food-supplies, animals, birds, fish, insects, and all other things seen by man.' Best: 1976 [1924]: 103.

<sup>616</sup> The names of *ngā kohatu tapu* (the sacred stones) were: *te huka-ā-tai* (sea foam) and *te rehu-tai* (sea spray). According to Māori Marsden, *te huka-ā-tai* was a white stone and was so named because it recalled the passage of *waka* (canoe) moving on the water. 'The sea foam or wake generated by the canoe in motion symbolises the pursuit of knowledge as an accumulation of facts picked up along the way ... Rehutai depicts a canoe heading into the sunrise. As the sea foam is thrown up by the bow, the rays of the sun piercing the foam creates a rainbow effect as you peer through it ... illumination comes suddenly ... Knowledge is transformed into wisdom.' See: Marsden, 2003c: 59.

What is explicit are the *karakia*, represented by the rectangles, that *Tāne* had to undergo before he could enter the next *rangi*. These rectangles are a reminder of the need to have time and places to pause and meditate/think through what has happened thus far, what has been accumulated up to that point and to plan where to next. The pattern also recalls all the obstacles that *Tāne* encountered at the hands of his sibling, *Whiro*, who tried to halt his progress and to kill him for separating their parents. Humanity's quest for knowledge can be equally fraught with obstacles and dangers and requires fortitude to continue on.

*E tipu e rea ... – Grow up young shoot ...*

*Tā* Apirana Ngata was a person who had to prove himself to his people of *Ngāti Porou*, to leaders and kaumātua of other *iwi* and to *Pākehā* politicians and leaders. He did this with great success. Among his many achievements were new land ownership systems and structures for Māori and the introduction of new farming techniques, technology and management. He was not averse to employing *Pākehā* and *Pākehā* skills and knowledge. His famous *whakatauki* (aphorism), *E tipu e rea*, that is quoted in *te Wāhanga Tuawhitu* (Chapter Seven), calls on the young to apply their hands to the tools of the *Pākehā* for the welfare of their bodies, their hearts to the treasures they have inherited from their ancestors as adornments for their heads, and to give their *wairua* to *te Atua* to whom all things belong.<sup>617</sup>

In this *whakatauki* Ngata condones acquiring *Pākehā* knowledge, research, skills and technology to create something new for Māori but this must not be at the expense of those things that identify them as Māori. *Te Atua* that Ngata is referring to is *te Atua Karaitiana*, for he and the majority of *Ngāti Porou* at that time belonged to *te Hāhi Mihinare*. But, again,

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<sup>617</sup> See: Mead, Hirini. M., & Grove, Neil. (2001). *Ngā Pepeha ā Ngā Tīpuna*. Wellington: Victoria University Press. p. 48.

this must not be at the expense of Māori being Māori. Ngata was a strong supporter for the establishment of *te Pihopatanga o Aotearoa* that was only partially achieved in 1928 when the General Synod/*Te Hīnota Whānui* agreed to the creation of the position of *te Pīhopa o Aotearoa* as Suffragant Bishop to the Bishop of Waiapu. He also brought his knowledge and skills in *te Reo Māori* to the 1925 team that set about revising *Te Paipera Tapu* and whose work was published two years after Ngata died.

Learning from the Poutama and Ngata and other great Māori leaders of the past and present, this *whakapae* has argued that *te Atuatanga* encourages and challenges Māori to critically analyse *te Whakapono Karaitiana* and *te Karaitianatanga* from within *te Ao Māori* as they understand it. In doing so they may create different and new ways of being *te Karaitiana Māori*. *Te Atuatanga* also encourages and challenges Māori to critically analyse *Māoritanga* as Māori and from their *Whakapono Karaitiana*. This too may create different and new ways of being Māori as well as being *te Karaitiana Māori*.

*Ko te Atuatanga me te Māoritanga mō ngā wā a muri ake nei – Atuatanga and Māoritanga for the future*

*Ko Te Whare Tipuna he tohu whakarite o te Atua – The Ancestral House a metaphor of God*

The introduction of *Te Whare Tipuna* (the Ancestral House) as a metaphor for *te Atua* as *te Tokotoru Tapu* (the Holy Trinity) in *te Wāhanga Tuawhitu* (Chapter Seven) is intended to present *te Atua* in a way that should be familiar to most Māori. As a metaphor, there is considerable meaning in a *Whare Tipuna*. To identify *te Atuatanga* as *te tāhuhu* (the ridge pole) that symbolises the spine and back bone of *te Tipuna* presented a valuable image to show what *te Atuatanga* is and where *te Atuatanga* fits in. *Te Atuatanga* is not only part of *te Atua* – the Godhead, so to speak – *te Atuatanga* has a vital role in forming and shaping the relationship between *te Atua*, the descendants of *te Atua*, and *te Orokohanga katoa* (the whole of Creation). One important task that this metaphor brought into focus but could

not be dealt with in this *whakapae*, is an exploration of the doctrine of *te Tokotoru Tapu* (the Holy Trinity) from *te tirohanga Māori*. That is another piece of work for the future of *te Atuatanga*.

#### *Ngā Whakaahua o Robyn Kahukiwa – Robyn Kahukiwa's Paintings*

The decision to include the three paintings by Robyn Kahukiwa as illustrations of *te Atuatanga* in practice, in *te Wāhanga Tuawaru* (Chapter Eight), was made because in all her work Kahukiwa has no compunction in expressing her understanding of *te wairuatanga* (Spirituality) as a Māori. This is precisely what *te Atuatanga* is about: Māori expressing their understanding of *te wairuatanga* as Māori. Although Kahukiwa does not come from *he tirohanga Karaitiana* (a Christian worldview), what is important is that she knows what she believes and her work demonstrates this. What this says to those who have *he tirohanga Karaitiana* is that *te Atuatanga* encourages and challenges you to know what you believe and why. Finally, Kahukiwa had done her homework. She had found out about *ngā pūrākau o te Orokohanga* (the narratives of Creation) both before she set to work and while she was engaged in it. However, she was not bound by the traditions of *ngā pūrākau* but brought her own interpretations to them as *he wahine* (a woman), *he koka* (a mother), and *he hoa rangatira* (a wife). Here too is *te Atuatanga* being demonstrated in that *te Atuatanga* encourages and challenges Māori to know and understand *te Ao Māori*. They are not to lose themselves within *te Ao Māori*, however, but to hold on to themselves and, if need be, to reshape that world with patience, respect, care and aroha.

#### *Pehea te haere o te Pīhopata*

*nga o Aotearoa a muri ake nei? – How will the Bishopric of Aotearoa go in the future?*



The decision by *Te Rūnanga Whaiti*<sup>618</sup> that *te Whare Wānanga* would close on 22 April 2013<sup>619</sup> will be a blow to *te Atuatanga* but is not one that *te Atuatanga* cannot survive. *Te Atuatanga* will move on. However, a considerable amount of work still remains to be done. With the loss of the organisation and structures of *te Whare Wānanga* an alternate system needs to be established so that those who already have some knowledge and understanding of *te Atuatanga* are not lost completely to *te Pihopatanga* as it is possible that they may find support and understanding of their changed perspectives in other denominations and *ngā Hāhi*.

Of equal concern, given the decision that *te Whare Wānanga* would close, is that in the last five years there have been three graduates with doctorates from Auckland University's School of Theology and one from Massey University's Department of Māori Studies. Since 2000 there have also been four graduates with Masters of Theology. In addition there are currently two undertaking doctoral studies. All of these postgraduates have been involved in teaching and/or developing *te Atuatanga* within *te Whare Wānanga* but six of them are now looking for employment including employment outside *te Pihopatanga*.

*Te kaituhi* is confident that former *akonga* (students) and *ngā paetahi* (the graduates), and *ngā kaiako* (tutors/lecturers) and *ngā kaihautū* (Campus Managers) of *te Whare Wānanga* will continue to use their knowledge and understanding of *te Atuatanga* wherever they go. Now that they know that it is possible to read and interpret Scripture from *he tirohanga Māori* (a Māori worldview) there is no turning back for them. Their understanding of *te*

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<sup>618</sup> *Te Rūnanga Whaiti* is the equivalent to a Standing Committee for *te Pihopatanga o Aotearoa* when *Te Rūnanganui* is not in session.

<sup>619</sup> The final decision was made on 14 February 2013. *Te Rūnanga Whaiti* has to make the final decision concerning *te Whare Wānanga* because *te Whare Wānanga* was a Trust it had established. In essence it could not decide otherwise because of decisions made by *Te Waka Mātauranga* (Tikanga Māori Education Council) and *Te Kotahitanga* (the Advisory Commission to the St John's College Trust Board) in 2012 that funding from the St John's College Trust Board would stop on 31 December 2012 and would be distributed to *Ngā Hui Amorangi*.



*Whakaponono Karaitiana* has changed and their relating to *te Atua* not only from their identity as a Māori but also perceiving that *te Atua* is Māori will not leave them. *Te Atuatanga* has liberated many. What needs to be done now, however, is to encourage them to move beyond the understanding that *te Atuatanga* is *te rangahau whakaponono Māori* only. People need to be presented with the content of this *whakapae* where *te Atuatanga* is understood as *te Atua* being present and active in their lives and the lives of their *whānau*, *ngā hapū*, *ngā iwi* and *ngā hāpori*. To help them to return *te Atua* to the centre of their existence and to the centre of *te Ao Tūroa*.

The mission of *te Pīhopatanga* happens on many levels and these will change as *te Atuatanga* becomes more deeply understood and applied by Māori in *te Hāhi Mihinare* and in other denominations. At the intellectual/academic level more work needs to be done. There needs to be more *whakaaro* (thinking), more *te rangahau whakaponono* (theology), more *te tātaritanga* (analysis) including *te tātaritanga pāpori* (social analysis), *te tātaritanga tōrāngapū* (political analysis), *te tātaritanga ōhanga* (economic analysis), *te tātaritanga pūtea* (financial analysis), as well as *te tātaritanga taupori* (demographic analysis). *Te Atuatanga* would encourage people to develop *ngā tātaritanga* (analyses) that incorporate *ngā ariā*, *ngā mātāpono*, *ngā uara* of *te Ao Māori* as interpreted and lived through a *whakaponono Karaitiana* that is grounded in Aotearoa/New Zealand and understood from *he tirohanga Māori*.

At the ground level more work also needs to be done if *te Atuatanga* is going to become a way of life that is centred on *te Atua*. It can be done but requires leadership that has an in-depth knowledge and understanding of *te Atua* and *te Ao Tūroa* and can hear clearly what *te Atua* is saying *ki te Hāhi* (to the Church) and *ki te Ao Whanui* (to the Universe). Does *te Pīhopatanga* have that leadership? Only time will tell. But there are people in *ngā hāpori Māori* (Māori communities) who could provide that leadership if *te Pīhopatanga* does not.

*Te kaupapa* of this *whakapae* is that *te Atuatanga* has the best potential to hold *te Karaitianatanga* and *te Māoritanga* together going forward into the future. In *te Ao Māori* there are still many Māori for whom *te Whakapono Karaitiana* is important. Although the last national statistics showed that just over 72,000 self-identified as belonging to *te Hāhi Mihinare*<sup>620</sup> many of those are leaders in their *whānau*, *ngā hapū*, *ngā iwi* and *ngā hāpori*. When the statistics of Māori who affiliated to other denominations and *ngā Hāhi* are added to those of *te Hāhi Mihinare* there are over 245,000 Māori<sup>621</sup> to whom *te Atuatanga* may be important. Should for some reason *te Pihopatanga* is not able to provide leadership for *te Atuatanga* in the future, there are people in *te hāpori Karaitiana Māori* (the Christian Māori community) who can, and it will be to them that people like *te kaituhi* may need to turn if *te Pihopatanga* is found wanting.

Although this may be understood by some as trying to proselytize Māori into joining *te Whakapono Karaitiana*, this is not so. *Te Atuatanga* is for those who already adhere to, or have some connection with, *te Whakapono Karaitiana*. The aim of *te Atuatanga* is to encourage these people to explore their *whakapono*, to ask questions about it, and to approach *te Whakapono Karaitiana* from *te Ao Māori* rather than from *te Ao Pākehā* or any other position that denies primacy to their being Māori. The key purpose of *te Atuatanga* is to help Māori to deepen their knowledge and understanding of their *whakapono*, to make it part of their daily life and to work toward returning or restoring *te Atua* to the centre of their *whānau*, *ngā hapū*, *ngā iwi* and *ngā hāpori*.

*Te Whakarāpopotonga – The Summary.*

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<sup>620</sup> Statistics New Zealand. (2006). 2006 Census: Religious Affiliation by Ethnic Group. Wellington, NZ: Statistics New Zealand. Retrieved from <http://www.stats.govt.nz/Census/2006CensusHomePage/QuickStats/quickstats-about-a-subject/culture-and-identity.aspx> Accessed on 25/03/2013.

<sup>621</sup> Statistics NZ, 2006.

The nine *Wāhanga* that comprise this *whakapae* seek to clarify what *te Atuatanga* is and to explain why *te Atuatanga* has the best potential to hold *te Karaitianatanga* and *Māoritanga* together. They set out the theories and methods employed in the task, the material consulted and analysed, and the thoughts and some of the life experiences of those who participated in *ngā uiuitanga*. The conclusions drawn from this work are that *te Atuatanga* involves engaging in *te rangahau whakapono* but *te Atuatanga* is more than *te rangahau whakapono*. *Te Atuatanga* is part of the ontological existence and being of *te Atua* and is intimately involved in the relationship that *te Atua* has with *te Orokohanga*.

In conclusion it should be noted that this whole *whakapae* has in fact been a work engaged in *te rangahau whakapono*. It has been written by a person who is involved in and believes in *te Whakapono Karaitiana*. *Te rangahau whakapono* can be translated as ‘faith research’ or, as St Anslem explained theology to be: ‘faith seeking understanding’. As a Māori who works hard to understand his faith as a Māori, *te Atuatanga* is a key to doing this and this *whakapae* has helped him to understand why.

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Letter to the Bishops/Tumuaki/Church Leaders (Sent in 2001/02 in preparation for field work)

E te Rangatira, tēnā koe.

Kei te mihi atu ki a koe i tēnei wā o te Petekoha. Ka tukua atu ki te Atua Kaha Rawa ngā whakamoemiti, ngā whakawhetai mōhou e mahi ana ngā mea pono hei whakakorōria tōna rangatiratanga. Māna e tiaki tōu haerenga atu, tōu haerenga mai i roto i tēnei ao.

*Ko Haumie, Puketapu, Makeo, Hikurangi ngā maunga.*

*Ko Waipaoa, Te Ārai, Waiaua, Waiapu ngā awa.*

*Ko Takitimu, Mataatua, Horouta ngā waka.*

*Ko te Aitanga-a-Māhaki, Rongowhakaata, Whakatōhea, Ngāti Porou ngā iwi.*

*Ko Ngā Pōtiki, Te Whānau-a-Taupara, Ngāti Kaipoho, Ngāti Maru, Ngāi Tama, Ngāti Rua, Te Whānau-a-Hinetamatea ngā hapū.*

*Ko ahau tēnei, ko Turi Hollis tōku ingoa.*

Nō reira, e te rangatira, tēnā koe, tēnā koe, tēnā anō koe.

I am an Archdeacon in Te Pīhopatanga o Aotearoa and a PhD student at the University of Canterbury. I am currently doing research toward a thesis entitled: “*Aotearoa: continuing colonisation by western theology. Issues affecting Māori participation in the development of contextual theology in Aotearoa.*” This is essentially a theological thesis that asks the questions: Do Māori clergy understand what contextual theology is? What formal training have Minita Māori received in contextual theology? What are the factors that have helped or hindered them learning about it? Are they doing it? If they are, how are they doing it? Have they developed models for doing contextual theology? The research project is entitled: *Māori and the development of Contextual Theology in Aotearoa.*

I propose to undertake informal interviews with Minita Māori from the Anglican, Catholic, Presbyterian, Methodist, Ringatū and Ratana Churches using the above questions. Essentially they will be asked to share their stories on their theological training and how they do theology within their particular context, whatever they define as *context*. This would mean meeting with a Minita in his/her home, marae, church or any place where he/she is comfortable. The Minita would also decide whether the interview would be conducted individually or with supporting whānau. If, however, the Minita wished to remain anonymous, his/her identity would be protected.

The interviews will be recorded and permission will be sought from the Minita for the recordings and transcripts to be deposited with your archives at the conclusion of my research. Otherwise the material would be returned to the Minita to keep. Each Minita would be free to withdraw from the research project at any time and what material received from him/her would be returned.

I am writing to you with a request for help. I would like to interview some of the Māori clergy from your Hui Amorangi/denomination. I would therefore like your approval to interview your clergy. If you agree, I would be grateful if you would provide me with names and information on how I might contact up to 10 of your clergy. Ideally the Minita need to come from diverse theological backgrounds and from a range of ages, gender and experiences in ministry. He or she does need to already know what contextual theology is. I am aware that contextual theology has only recently been recognised as a teaching subject in some of our theological colleges and seminaries and consequently some of our clergy have not heard of it. These people may provide a valuable insight into how contextual theology has developed without the intervention of formal theological training.

I would be happy to discuss any concerns you may have about your clergy participating in the research. I can be contacted either by phone: (03) 364 2652 Ext 3938; (03) 351 4070, or by fax: (03) 364 2670, or by email: [chaplain@regy.canterbury.ac.nz](mailto:chaplain@regy.canterbury.ac.nz) .

Or you can contact one of my Supervisors: Ms Te Rita Papesch, Head of Dept., Māori Department (03) 366 7001 Ext 6494 and Dr Michael Grimshaw, Lecturer, Religious Studies Department (03) 366 7001 Ext 6390.

This research project has the approval of the Human Ethics Committee, University of Canterbury.

I look forward to your reply.

Nō reira, e te Pihopa/Tumuaki, kia tau ngā manaaki a te Atua ki runga i a koe.

Nāku nei.

The Ven. Turi Hollis

Letter to Clergy with Consent Form

(Sent in 2001/02 after initial verbal contact made with each participant)

E te rangatira, tēnā koe.

Kei te mihi atu ki a koe i tēnei wā o te Rēneti. Ka tukua atu ki te Atua Kaha Rawa ngā whakamoemiti, ngā whakawhetai mōhou e mahi ana ngā mea pono hei whakakorōria tōna rangatiratanga. Māna e tiaki tōu haerenga atu, tōu haerenga ma i roto i tēnei ao.

*Ko Haumie, Puketapu, Makeo, Hikurangi ngā maunga.*

*Ko Waipaoa, Te Arai, Waiaua, Waiapu ngā awa.*

*Ko Takitimu, Mataatua, Horouta ngā waka.*

*Ko Aitanga-a-Māhaki, Rongowhakaata, Whakatōhea,*

*Ngāti Porou ngā iwi.*

*Ko Ngā Pōtiki, Te Whānau-a-Taupara, Ngāti Kaipoho, Ngāti Maru,*

*Ngāi Tama, Ngāti Rua, Te Whānau-a-Hinetamatea ngā hapū.*

*Ko ahau tēnei, ko Turi Hollis tōku ingoa.*

Nō reira, e te rangatira, tēnā koe, tēnā koe, tēnā anō koe.

I am an Archdeacon in Te Pihopatanga o Aotearoa and a PhD student at the University of Canterbury. I am currently doing research toward a thesis entitled: *“Aotearoa: continuing colonisation by western theology? Issues affecting Māori participation in the development of contextual theology in Aotearoa.”* This is essentially a theological thesis that asks the questions: Do Māori clergy understand what contextual theology is? What formal training have Minita Māori received in contextual theology? What are the factors that have helped or hindered them learning about it? Are they doing it? If they are, how are they doing it? Have they developed models for doing contextual theology? The research project is entitled: *“Māori and the Development of Contextual Theology in Aotearoa.”*

I have been given your name and address by [Name of Bishop/Tumuaki] and I invite you to participate in an informal interview on the above questions. I am interested in hearing your



stories on your theological training and how you do theology. I would be available to meet with you at your home, marae, church or any place where you feel comfortable. You can also decide whether the interview would be conducted by yourself or with supporting whānau. If, however, you wish to remain anonymous, your anonymity would be protected.

The interviews will be recorded and I seek your permission to use the material in the recordings for my thesis. The material may be published but your anonymity would be protected if you so direct. I also seek your permission for the recordings and transcripts to be deposited in the archives of your Church at the conclusion of my research. This would provide your Church with valuable material on its history. You should be aware that the material may be used by me or someone else in the future. The implication of this is that unless the Archivist lets you and/or your whānau know, you will not know when and how the material may be used in the future. It is possible for you to direct that access to the material must be restricted and that anyone wanting to use the material would first need to seek your permission and/or that of your whānau. If you do not agree to the material going into the archives, it will be returned to you to do with it as you wish.

You are free to withdraw from participating in my research project at any time and what material you have contributed will be returned to you.

I would be happy to discuss any concerns you may have about participating in the research. I can be contacted by phone: (09) 578 0733 or 025363024, or by email: [chaplain@regy.canterbury.ac.nz](mailto:chaplain@regy.canterbury.ac.nz).

Or you can contact one of my Supervisors: Ms Te Rita Papesch, Senior Lecturer, Māori Department (03) 366 7001 Ext 6494 and Dr Michael Grimshaw, Lecturer, Religious Studies department (03) 366 7001 Ext 6390. I will also try to contact you within the next 10 days.

This research project has the approval of the Human Ethics Committee, University of Canterbury.

Nō reira, e te Hoa Minita, kia tau ngā manaaki a te Atua ki runga i a koe.

Nāku nei

The Ven. Turi Hollis

## Consent Form

### *Māori and the Development of Contextual Theology in Aotearoa Project*

I have read and understood the information on *Māori and the development of Contextual theology in Aotearoa Project* as described in the covering letter. I agree to participate in the project. I consent to the material I provide being used in a PhD thesis and possible publication.

**Please delete one (1) of the following sentences:**

I wish my anonymity be preserved

*or*

I do not wish to preserve my anonymity

**Please delete one (1) of the following sentences:**

I agree to the material I provide being deposited with the Archives of my Church. I waiver all rights to restrict access and future use of the material.

*or*

I agree to the material I provide being deposited with the Archives of my Church. I require that restrictions be placed on access and future use of the material. (Please specify what restrictions you want in the space provided below.)

*or*

I do not agree to the material I provide being deposited with the Archives of my Church. All the material that I provide is to be returned to me at the conclusion of the project.

**I require that the following restrictions apply to the material I have provided to this project when it is deposited in the Archives of my Church:**

I understand that I can withdraw from the project at any time and that the material I provide would be returned to me or deposited where I direct.

Signed.....

Date        /        / 2002

## PhD Research

### Te Rārangī Pātai Kokau - Interview Questions

(This form was sent to each of the Bishops/Tūmuaki, and accompanied each letter sent to the Clergy.)

In his book *Faith Seeking Understanding*, Daniel Migliore says,

“theology is *fides quaerens intellectum*, “faith seeking understanding” (Anselm). It is faith venturing to enquire, daring to raise questions. Theology is faith asking questions and struggling to find at least provisional answers to these questions.”

*Contextual theology* may be described as:

“a way of doing theology in which one takes into account: the spirit and message of Te Wairua Tapu; the traditions of the Church; the culture in which one is theologizing; and the social change in that culture, whether brought about by western technological process or the grass-roots struggle for equality, justice and liberation...contextualization theology is the attempt to understand one’s faith in terms of a particular context.”

The following questions may be used as a guide for the informal interviews conducted during the field research. There are two parts to the interview:

## Part One:

This part of the interview is aimed at learning what influences the interviewee has had on his/her spiritual journey to the present. Each person will be asked to recount his/her life story and to recall the people, instances, places etc. that have helped form his/her view of the world and understanding of God. The reason for this is that a person does not suddenly appear. Each one of us has a history that impacts on the present; it moulds us and makes us who we are.

## Part Two:

This part of the interview looks specifically at the interviewee's theology and theological understanding of God. It may therefore answer the following questions:

- Have you done any training or courses in theology or Atuatanga?
- Please explain what you understand theology to be.
- Have you done any training or courses in *contextual* theology?
- Please explain what you understand *contextual* theology to be.
- What factors have helped and/or hindered you learning about theology and/or *contextual* theology?
- Are you doing theology, in particular *contextual* theology?
- How are you doing it?
- Have you developed a model or models for doing *contextual* theology?

Thank you for assisting me with my thesis research.

Nā Turi Hollis tēnei.

*Ngā Mātāpono Kaupapa Māori – Kaupapa Māori Principles*<sup>622</sup>

<i>Te Kaupapa</i>	<i>Te Whakamārama - Explanation</i>
<i>Tino Rangatiratanga – ‘Self-determination’</i>	This <i>kaupapa</i> penetrates to the very core of <i>Kaupapa Māori</i> . It is often thought of as being the equivalent in meaning to sovereignty, autonomy, self-determination, independence and <i>mana motuhake</i> (autonomy, independence). <i>Tino rangatiratanga</i> is historically tied to the 1835 <i>He Wakapūtanga o Te Rangatiratanga o Niu Tirenī</i> (Declaration of the Independence of New Zealand) and Te Tiriti o Waitangi (The Treaty of Waitangi) of 1840 and is the opposite to <i>Kāwanatanga</i> (Colonial and settler and government, government). This <i>kaupapa</i> challenges and encourages Māori to continue to seek “more meaningful control over their lives and cultural well-being” <sup>623</sup> in the face of continuing opposition from <i>Pākehā</i> (and some Māori) and the continuing hold on power by <i>Pākehā</i> -dominated structures and institutions.
<i>Taonga Tuku Iho – ‘Cultural Aspirations’</i>	<i>Te Kaupapa Māori</i> “asserts a position that to be Māori is both valid and legitimate”. <sup>624</sup> <i>Wairua Māori</i> , <i>Te Reo Māori me ōna tikanga</i> , <i>Mātauranga Māori</i> , <i>Tikanga Māori</i> and <i>āhuatanga Māori</i> (Māori aspects, elements, mechanisms, dimensions, features, conditions) are actively pursued, legitimated and validated. Emotional and spiritual elements are strongly acknowledged and progressed.
<i>Ako Māori – Culturally preferred pedagogy</i>	<i>Tikanga Māori</i> has unique teaching and learning practices and these are to be promoted. Utilising pedagogies developed by non-Māori is acknowledged but the decision on which pedagogy/pedagogies rests with Māori and Māori may develop these pedagogy to suit/meet Māori needs and conditions.
<i>Kia piki ake i ngā raruraru o te kainga – ‘Socio-economic mediation’</i>	This <i>kaupapa</i> “addresses the issue of Māori socio-economic disadvantage and the negative pressures this brings to bear on whānau and their children” <sup>625</sup> in all environments including education. This <i>kaupapa</i> affirms that collective capability, capacity and responsibility of <i>whānau</i> , <i>hapū</i> , <i>iwi</i> and Māori <i>hāpori</i> to positively and constructively intervene to restore and/or build up the wellbeing of the <i>whānau</i> .

<sup>622</sup> For explanations of these *kaupapa* this Appendix draws extensively on Linda Smith and Papaaranangi Reid who have synthesised the views of other writers. See: Smith, L. T., & (in collaboration with Papaaranangi Reid). (June 2000). *Maori Research Development: Kaupapa Maori Principles and Practices - A Literature Review*. (pp. 1-52). Wellington, N.Z: International Research Institute for Maori and Indigenous Education, The University of Auckland; Te Ropu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, The University of Otago; Ministry of Maori Development - Te Puni Kokiri. Pp. 9-11.

<sup>623</sup> Smith, June 2000: p. 9.

<sup>624</sup> Smith, June 2000: p. 9.

<sup>625</sup> Smith, June 2000: p. 10.

<i>Whānau – Extended family structure</i>	This is another <i>kaupapa</i> that goes to the heart of <i>Kaupapa Māori</i> . The <i>whānau</i> is the primary social unity of <i>Te Ao Māori</i> , both ancient and modern. The creation, maintenance and sustenance of <i>whānau</i> is crucial to the wellbeing and survival of <i>hapū</i> and <i>iwi</i> and Māori <i>hāpori</i> . <i>Whānau</i> and “the practice of <i>whānaungatanga</i> is an integral part of Māori identity and culture. The cultural values, customs and practices which organise around the <i>whānau</i> and ‘collective responsibility’ are a necessary part of Māori survival and ... achievement” <sup>626</sup> (including educational achievement)
<i>Kaupapa – ‘Collective philosophy’</i>	Initiatives, projects, events and programmes “are held together by a collective commitment and a vision” <sup>627</sup> that connects aspirations that Māori may have to “political, social, economic and cultural” <sup>628</sup> and spiritual wellbeing.
<i>Te Tiriti o Waitangi – The Treaty of Waitangi</i>	The 1840 <i>Tiriti o Waitangi</i> (Treaty of Waitangi) defines the relationship between the Crown and Māori in Aotearoa/New Zealand and affirms the <i>tāngata whenua</i> status of all Māori. “The Tiriti therefore provides a basis through which May may critically analyse relationships, challenge the status quo, and affirm the Māori rights.” <sup>629</sup>
<i>Āta – Growing Respectful Relationships</i>	This <i>kaupapa</i> relates to establishing, building and nurturing relationships. It is a guide to assist researchers, both Māori and non-Māori, to understand relationships and wellbeing when interacting with Māori. “Āta focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours. Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments.” <sup>630</sup>

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<sup>626</sup> Smith, June 2000: p. 10.

<sup>627</sup> Smith, June 2000: p. 11.

<sup>628</sup> Smith, June 2000: p. 11.

<sup>629</sup> Pihama, L. E. (2001). *Tihei Mauriora: Honouring Maori Voices: Mana Wahine as a Kaupapa Maori Theoretical Framework*. PhD, University of Auckland, Auckland.

<sup>630</sup> Pohatu, T. W. (2005). *Ata: Growing Respectful Relationships*. Te Pae o te Māramatanga. Auckland, NZ. Retrieved from <http://www.kaupapamaori.com/assets/ata.pdf> ;Cited in Pihama, L. E., Smith, K., Lee, J., Crown, H., Lee, M., Smith, L. T., & Gardiner, D. (2012 [2008]). *KaupapaMaori.com – Rangahau*. Retrieved 12 July 2012, from <http://www.rangahau.co.nz/about/> p. 3.

Other institutions such as *Te Whare Wānanga o Raukawa* and *Te Whare Wānanga o Te Pihopatanga o Aotearoa* have additional (or alternate) *kaupapa* that could be added to the list.

<i>Te Kaupapa</i>	<i>Te Whakamārama - Explanation</i>
<i>Manaakitanga</i>	The principle of providing hospitality, of sharing, and of caring for one another including one's neighbour; practising hospitality.
<i>Rangatiratanga</i>	The principle of chieftainship, leadership, seeking to gain through learning the characteristics of leadership and demonstrating them among <i>whānau</i> , <i>hapū</i> and <i>iwi</i> , and among community groups to which Māori belong.
<i>Kotahitanga</i>	The principle of unity in diversity and at oneness. Actively seeking unity through fostering and nurturing relationships.
<i>Wairuatanga</i>	The principle that <i>Wairua</i> (Spirituality, the spiritual essence) is central to the existence and wellbeing of the whole of Creation/the Universe. This means taking a holistic approach to and in everything; acknowledging the relevance and validity of spirituality; and seeking to enhance it in individual and community lives.
<i>Mana Whenua</i>	The principle that all Māori acknowledge and practise a belief in the centrality of the authority of <i>te Atua</i> /the Creator/the Supreme Being/ <i>Ngā Atua</i> over and through the <i>whenua</i> (land) and the privilege that humanity has of being nourished cared for by all that is <i>whenua</i> .
<i>Kaitiakitanga</i>	The principle that all Māori should bear the responsibility to care for and sustain Creation and the environment.
<i>Mana tīpuna/whakapapa</i>	The principle that all Māori should be able to inherit and learn the knowledge and practices of their <i>tīpuna</i> (ancestors) and to maintain and/or change their inheritance as and when they so decide. The right of all Māori to create layers of knowledge and practices, to know and understand their interconnections, and to keep, change and/or remove them as and when they so decide.
<i>Ūkaipōtanga</i>	The principle that Māori should be able to nurture and sustain themselves by establishing and maintaining links/ties to the land and places of their <i>tīpuna</i> , their <i>tūrangawaewae</i> .
<i>Pūkengatanga</i>	The principle that all Māori to learn and develop knowledge, capabilities and skills for the wellbeing of the individual <b>and</b> their <i>whānau</i> , <i>hapū</i> and <i>iwi</i> and the various <i>hāpori</i> to which they chose to belong.
<i>Te Reo Māori</i>	The principle that <i>Te Reo Māori</i> is a living <i>tāonga</i> (treasure) that must be kept alive by being available for Māori and non-Māori to learn and develop.



**Table 1: Comparing Concepts of Traditional Tikanga Māori with Tikanga Rongopai<sup>631</sup>**

Uara/Value	Tikanga Māori / Traditional Māori Concepts		Tikanga Rongopai / The Māori Liberated, Gospel Concepts	
	Māori	English	Māori	English
<b>Whānaungatanga / Kinship</b>	Ko tōna kaupapa, he kaupapa toto, he kaupapa kiwi, tōna tikanga, he tikanga Māori.	Its major theme is the practice and passing on of blood and bones kinship ties.	Ko tōna kaupapa, he kaupapa whanaungatanga ki ngā whānau katoa a te Karaiti o te ao.	Its major theme involves belonging to the family of Christ with all other families of the world.
<b>Whakapapa / Genealogy</b>	Ko tōna kaupapa, he kaupapa heke iho, mai i ngā mātua tūpuna.	Its major theme is the practice and passing on of genealogical links.	Ko tōna kaupapa kia ū ki te whakapono, te tūmanako, te aroha; engari ko te mea nui ko te aroha.	Its major theme involves belonging to the family of Christ, who are people of faith, hope and love, but the greatest of these is love.
<b>Rangatiratanga / Chieftainship</b>	Ko tōna kaupapa, he kaupapa heke iho, mai i ngā Upoko Ariki Kaiarahi a Te Iwi.	Its major theme is the practice and passing on of the ancestral chieftain leadership.	Ko tōna kaupapa, he kaupapa ko Te Karaiti te Upoko o te Hāhi.	Its major theme involves Christ as the Head of the Church, modelling the characteristics of chiefly leadership..
<b>Te Kotahitanga / Unity</b>	Ko tōna kaupapa, he kaupapa tuitui I Te Iwi.	Its major theme is the practice and passing on of weaving the people together.	Ko tōna kaupapa, he kaupapa tui, tui, tuituia i te whanau a te Karaiti.	Its major theme involves weaving, weaving, and weaving the family of Christ together.
<b>Manaakitanga / Generosity</b>	Ko tōna kaupapa, he kaupapa tiaki i te manuhiri kei huri ki te patu.	Its major theme is the practice and passing on of generosity and hospitality to visitors to maintain good relationships	Ko tōna kaupapa, he kaupapa aroha kia ruia ki te ao.	Its major theme involves God's unlimited blessing of love spread throughout the universe.

<sup>631</sup> Walters, Rt. Rev. M. Lambeth 2008 and a Way Forward for Ūpoko. A paper presented to *Te Hīnota o Te Hui Amorangi o te Ūpoko o te Ika*. 2009. Pp. 10-12

<b>Wairuatanga / Spirituality</b>	Ko tōna kaupapa, he kaupapa kia mana, kia wehi, kia ihi.	Its major theme is the practice and passing on of the awesome and fearful nature of power.	Ko tōna kaupapa, he kaupapa whakaatu i te ahua o te Karaiti i waenganui i te tangata.	Its major theme involves living as the face of Christ among all people.
<b>Tohungatanga/Pūkenga- tanga / Teaching</b>	Ko tōna kaupapa, he kaupapa mātauranga kia ora ai te iwi.	Its major theme involves the highest form of teaching and learning.	Ko tōna kaupapa, he kaupapa nā te Hepara Pai, engari he pononga, he kaiako noa iho.	Its major theme involves modelling the Good Shepherd, a servant, and a teacher.
<b>Ūkaipōtanga / Nurturing</b>	Ko tōna kaupapa, he kaupapa whakatupu tamariki.	Its major theme involves the highest form of mothering and caring of children.	Ko tōna kaupapa, he kaupapa manaaki tangata.	Its major theme involves caring for the whole of God's creation but especially for humanity.
<b>Kaitiakitanga / Guardianship</b>	Ko tōna kaupapa, he kaupapa kaitiaki i ō rātou whenua me ō rātou tāonga.	Its major theme involves the highest form of caring and protecting their land and treasures.	Ko tōna kaupapa, he kaupapa kaitiaki i ngā mea katoa i hanga e te Atua	Its major theme involves being good guardians of Creation on behalf of the Atua.
<b>Te Reo / Language</b>	Ko tōna kaupapa, he kaupapa kia rere te reo, kia tika te reo, kia Māori te reo.	Its major theme involves using the Māori language often and correctly so that it sounds Māori.	Ko tōna kaupapa, he kaupapa nā Te Atua i hanga kia kitea ōna whakaaro i roto i ngā mahi a ōna pononga.	Its major theme involves God's created languages being used to convey God's purposes.

**Table 2: Performance Criteria**<sup>632</sup>

Uara / Values	Description of Criterion
Whānaungatanga / Kinship	<b>Whānaungatanga</b> is inclusive of all groupings of family in recognition of our plea: " <i>Ka aru mātou i a te Karaiti, tui, tui, tuituia mātou.</i> " (We seek after Christ who weaves us ever closer together.)
Whakapapa / Genealogy	<b>Whakapapa</b> is the <i>aho</i> (weft) that weaves through us the stories of our ancestors to the stories of our descendants to " <i>Tui, tui, tuituia mātou ki te ora.</i> " (...who weaves us ever closer to life.)
Rangatiratanga / Chieftainship	<b>Rangatiratanga</b> calls us to leadership of self and others in our prayer: " <i>Arahina mātou, ngā iwi katoa hoki, i ngā huarahi o te tika, o te rangimarie.</i> (Lead us, and all peoples also, on the paths of justice and peace.)
Te Kotahitanga / Unity	<b>Te Kotahitanga</b> celebrates our unity of purpose and direction: " <i>Ko tātou tokomaha he tinana kotahi.</i> " (We, who are many, are one body.)
Manaakitanga / Generosity	<b>Manaakitanga</b> require us to exercise mana-enhancing behaviour, and calls on us to respect and serve the individual, their whānau, and their community through the practice of: " <i>Kia aroha tētahi ki tētahi.</i> " (Loving one another.)
Wairuatanga / Spirituality	<b>Wairuatanga</b> is the recognition of spiritual guidance past, present and future. In " <i>He Tikanga Whakapono</i> " (Affirmation of Faith) we say: " <i>Ko koe taku rakau, ko koe taku tokotoko, ko koe taku oranga ngākau e.</i> " (You are my rod, you are my staff, you are my life source.)
Tohungatanga / Pūkengatanga / Teaching	<b>Tohungatanga / Pūkengatanga</b> are commitments to combine self-improvement and self-mastery as we contribute to the expansion of knowledge: " <i>Waihangatia mātou, kia rite ki tōu ake te ahua.</i> " (Mould us so that we may resemble your image.)
Ūkaipōtanga / Nurturing	<b>Ūkaipōtanga</b> acknowledges and gives thanks for our tūrangawaewae, our places of belonging: " <i>Ka whakamoemiti mātou mō Ranginui i runga nei, mō Papatūānuku e takoto nei, mō ngā maunga whakahī, mō ngā pukekōrero, mō ngā taimihi tāngata, mō ngā moana e hora nei.</i> " (We give thanks for <i>Ranginui</i> above, for <i>Papatūānuku</i> lying below, for the loft mountains, for the talking hills, for the shores that greet people, and for the widespread seas.)
Kaitiakitanga / Guardianship	<b>Kaitiakitanga</b> requires us to act responsibly and with integrity to ensure that all things are preserved for future generations, and for all peoples: " <i>Nāu katoa ēnei o te rangi me te whenua, ka tuku atu e mātou ki roto i ō ringa.</i> " (Everything in heaven and earth belong to you, and we place them in your hands.)
Te Reo / Language	<b>Te Reo</b> is the <i>whenu</i> (waft) that weaves through us the stories of our ancestors to the stories of our descendants: " <i>Kia rere te roe, kia tika te reo, kia Māori te reo.</i> " (The Māori language must be free so that it is heard correctly, and is Māori.)

<sup>632</sup> Walters, 2009b: 12.

## TE KUPU WHAKAPONO

### ACT OF FAITH<sup>633</sup>

Mai tēnei whenua o Aotearoa Niu Tirenī  
E whakaatu ana mātou  
Ki te Atua kotahi, te Atua ora  
Te Matua, Tama, Wairua Tapu  
Te aroha i mua i te aroha

From this land of Aotearoa New Zealand  
We confess that we believe in & belong  
to the one true and living God,  
who is Father, Son and Holy Spirit,  
Love before all love.

E Whakapono ana mātou ki te Atua Matua  
Ki tōna mana me tōna tapu  
Te Kaihanga, te Kaiāwhina o nga mea katoa  
Te Matua o Ihu Karaiti  
Te Kaituku o te Wairua Tapu  
Te Kaiwhakawā o te ao katoa

We believe in God the Father,  
sovereign and holy,  
Creator and nurturer of all,  
Father of Jesus Christ,  
sender of the Holy Spirit,  
and Judge of all the earth.

E Whakapono ana mātou ki te Atua Tama  
Kia Ihu Karaiti te ariki, te kaiwhakaora  
he tāngata he Atua  
Ka noho ia kei waenganui i a mātou  
i te atawhai me te pono.  
Mo o mātou hara ka ripekatia ia  
na te mana o te Atua  
ka ara ake ai ia i te mate  
I murua o matou hara, kia wātea mātou  
ki te whanau hou ki te mea hou  
e noho mai nei i te rangi  
ka karanga ia kia mātou ki te ripeneta me te  
whakapono, na, ka honoa mātou ki te Atua  
me mātou kia mātou ano.

We believe in God the Son,  
Jesus Christ our Lord and Saviour,  
truly human and truly divine,  
who lived among us full of  
grace and truth.  
For our sin he was crucified  
and by the power of God  
was raised from death  
forgiving us, setting us free  
and bringing to birth God's new creation.  
Now ascended,  
he calls us to repentance and faith  
and restores us to God  
and to one another.

E Whakapono ana mātou ki te Atua, te Wairua Tapu  
te Kaihōmai o te ora  
te Kaimahi i roto i te ao katoa  
te Kaihāpai i nga karaipiture  
ki te whakamārama te Karaiti kia mātou  
kia tahuri o mātou ngākau me o mātou hinengaro

We believe in God the Holy Spirit,  
the giver of life  
at work in all creation,  
who inspired the Scriptures  
and makes Christ known,  
who transforms hearts and minds

<sup>633</sup> Presbyterian General Assembly. (2010). Te Kupu Whakapono - Confession of Faith. Retrieved from <http://presbyterian.org.nz/> website: <http://presbyterian.org.nz/for-ministers/worship-resources/confession-of-faith> Accessed on 23/09/2012.

kia noho ai mātou  
hei iwi mo te Karaiti  
kia kaha ai te Haahi ki te whakatinana haere  
i nga whakahau o te Karaiti

and gathers us into  
the community of Christ,  
empowering the Church in  
worship and in mission.

No tātou tēnei Atua Tokotoru Tapu  
Wāhine me nga tāne,  
rangatahi me nga pakeke  
o ngā iwi katoa  
He iwi kotahi tātou i roto i te Karaiti,  
I kite ai mātou i te aroha o te Atua  
I roto i te kupu me te mahi  
A tātou mahi he hohou i te rongo  
me te manaaki, tiaki ranei  
kia Rangi raua ko Papa-tū-ā-nuku

We belong to this triune God,  
women and men,  
young and old,  
from many nations,  
in Christ we are one people  
witnesses to God's love  
in word and action,  
servants of reconciliation,  
and stewards of creation.

He iwi whakaponono mātou  
ka titiro whakamua mātou ki te hari me te koa  
ki te hokinga mai o te Karaiti  
Ki te rangi me te whenua hou  
kua mutu te kino me te mate  
ka puāwai te tika me te rongo  
ka noho mātou i roto i te  
kororia o te Atua mo ake tonu atu

As God's people,  
we look forward in hope and joy  
to the return of Christ,  
to the new heaven and earth,  
where evil and death will be no more,  
justice and peace will flourish,  
and we shall forever delight  
in the glory of God.